WAKE FOREST UNIVERSITY
THE Z. SMITH REYNOLDS LIBRARY

CALL NO.

[redacted]
1881-1890

NOT TO BE CIRCULATED

Digitized by the Internet Archive
in 2013

http://archive.org/details/minutesofgreenri8190gree

MINUTES

OF THE

FORTY-THIRD ANNUAL SESSION

OF THE

GREEN RIVER

Baptist Association,

HELD WITH THE

WHITE OAK BAPTIST CHURCH, POLK COUNTY, N. C.

September 29th to October 2nd, 1881.

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM PRINTERS AND BINDERS.
1881.

MINUTES

OF THE

FORTY-THIRD ANNUAL SESSION

OF THE

GREEN RIVER

Baptist Association,

HELD WITH THE

WHITE OAK BAPTIST CHURCH, POLK COUNTY, N. C.

September 29th to October 2nd, 1881.

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM PRINTERS AND BINDERS,
1881.

BX
6349
A4
N6
G73
1881-1890

Ordained Ministers.

ELDER	C. C. CASE	White Oak Hall, N. C.
"	J. R. DENTON	Dysartsville, "
"	F. M. FREEMAN	Logan's Store, "
"	J. C GRAYSON	Bridgewater, "
"	W. HARRILL	Burnt Chimney, "
"	H. D. HARRILL	" " "
"	F. C. HAMRICK	Rutherfordton, "
"	C. B. JUSTICE	" "
"	T. B. JUSTICE	Mill Spring, "
"	W. H. LOGAN	Grassy Knob, "
"	A. O. LYNCH	Green Hill, "
"	L. McCURRY	Dysartsville, "
"	J. T. McFADIN	Rutherfordton, "
"	A. McMAHAN	Burnt Chimney, "
"	J. H. TAYLOR	Otter Creek, "
"	J. F. PENDERGRASS	Marion, "
"	E. L. TAYLOR	Rutherfordton, "
"	J. WILKIE	" "
"	J. H. YARBORO	Burnt Chimney, "
"	A. T. JONES	Poor's Ford, "

Licentiates.

D. B. HARRILL	Rutherfordton,	"
J. M. TAYLOR	Rutherfordton,	"
B. E. PINTUFF	Logan's Store,	"
J. R. PENDERGRAS	Marion,	"
W. S. SPLAWN	Mill Spring or Wake Forest,	"

PROCEEDINGS.

THURSDAY, September 29th, 1881.

The Green River Association met this day in its forty-third annual session with the church at White Oak, Polk county, N. C.

The introductory sermon was preached by Elder C. B. Justice from the text, "Honor the Lord with thy substance," &c, after which the Association took a recess for forty minutes.

AFTERNOON SESSION.

The Association was led in prayer by Elder J. G. Landrum, and was called to order by Elder T. B. Justice, the Moderator.

In the absence of the Clerk, Bro. J. W. Morgan was appointed Clerk *pro tem.*

Elder J. T. McFadin and M. H. Justice were appointed reading clerks.

The letters from the churches were read and names of delegates enrolled as follows:

FIRST DISTRICT:

White Oak—Martin Jones, William Reid, O. I. Nelson, J. C. Waldrop.

Silver Creek—Rev. John Holbert, Brethren J. M. Hamilton, J. Newman, James Jackson.

Stone Mountain—J. W. Halford, A. W. Quinn.

Cooper's Gap—Elder J. H. Taylor, Brethren H. K. Corn, J. Laughter, A. Dimsdale, H. H. Gibbs, W. E. Mills.

Rock Spring—H. Portrum, N. P. Whiteside, Elder A. O. Lynch.

Bill's Creek—Elder W. H. Logan, J. F. Logan, E. P. Cole, J. G. Dalton, Jerry Jackson.

Pleasant Hill—Elder J. T. McFadin, A. P. Hill, A. J. Scoggin.

Shiloh—Elder A. T. Jones, William McDonald, D. J. Culbreath, John Abrams.

Green River—L. B. Hines, J. I. Ridings.

SECOND DISTRICT:

Montford's Cove—J. W. Morgan, J. A. Wilkerson.

Bethlehem—G. W. Ross, N. C. Jones.

Zion Hill—No delegation.

Buck Creek—No delegation.

Piney Knob—W. B. McEntire, A. W. Elliott.

Dysartsville—W. S. Walker, S. M. Davis.

Bethel—No delegation.

Round Hill—L. L. Deck, I. P. Sorrells, A. Nanney.

Mountain Creek—George Flack, M. M. Lovelace, J. F. Edwards.

Cherry Springs—No delegation.

THIRD DISTRICT:

Mt. Zion—William Coudry, William Brackett.

Head First Broad—No delegation.

Mt. Lebanon—W. L. Toms, J. P. Digh, Jos. Fortune.

Cane Creek—No delegation.

Camp Creek—B. Biggerstaff, G. M. Freeman.

WAKE FOREST UNIVERSITY
LIBRARY

Mt. Vernon—H. B. Wilson, J. G. Logan, R. G. Freeman.
Rutherfordton—Elders T. B. Justice, E. L. Taylor, C. B. Justice, and Brethren G. J. Allen, M. H. Justice.
Cool Springs—Elders J. H. Yarboro, H. D. Harrill, Brethren M. J. Harrill, J. B. Blanton.
Mt. Pleasant—Elder A. McMahan, Brethren B. McMahan, W. S. Hill.
Floyd's Creek—Thomas Harris, G. Kennady.

An invitation was extended to newly constituted churches and churches having letters of dismission from other Associations to join this Association.

Columbus church presented a letter of dismission from the Spartanburg Association, and on motion, she was received and her delegates enrolled, to-wit: G. B. Hampton and James Ridings.

Chimney Rock church presented a letter of dismission from the Transylvania Association, and on motion, she was received and her delegates enrolled, to-wit: W. H. Early and W. M. Henderson.

Big Level, a newly organized church, presented a letter and was received, and her delegates enrolled, to-wit: L. Cowart, B. F. Wilson.

Holly Springs, a newly constituted church, presented a letter and asked admission into the Association. The matter was, on motion, referred to Elders J. H. Yarboro, W. H. Harrill and A. McMahan, a committee to report to-morrow morning.

The Association then proceeded to the election of officers, which resulted as follows:

For Moderator, Elder J. H. Yarboro: For Clerk, M. H. Justice.

Corresponding Messengers were enrolled as follows:

King's Mountain Association.--

Broad River.—Elders J. M. Williams, W. T. Tate, and Brother J. W. Quinn.

Salem.—

An invitation was extended by the Moderator to visitors and accepted by Elder J. G. Landrum, of the Spartansburg Association, and Joseph A. Green, of the King's Mountain Association.

The Moderator appointed a committee on Order of Business as follows: Elders T. B. Justice, H. D. Harrill and C. B. Justice. On motion, the Moderator and Clerk were added to the committee.

After prayer by Elder W. T. Tate, the Association adjourned to meet at 10 o'clock to-morrow morning.

TUESDAY, September 30th, 1881.

The Association met pursuant to yesterday's adjournment, and after 30 minutes' devotional exercises, conducted by Elder J. T. McFadin, the Association was called to order by the Moderator. The roll was called and the proceedings of yesterday were read.

The committee to report on Holly Springs church made the following report:

We, your committee appointed to examine the standing of the newly constituted Holly Springs church, submit the following:

By reference to the delegates of said church and W. McDaniel, a deacon of Shiloh church, who was one of the Presbytery at the constitution of Holly Springs church, we find that the Presbytery consisted of Elder F. C. Hamrick and Brethren W. P. Abrams, C. J. Sparks and W. M. McDaniel from Shiloh church, and J. M. Hester and Henry Blanton

from Green River church. They also state that the constitution and rules of Shiloh church were adopted by the Holly Springs church.

We therefore recommend that the Holly Springs church be received into this Association. J. H. YARBORO, *Chairman.*

On motion, the report was adopted and the delegates enrolled, to-wit: W. R. Steadman and Pinkney Henson.

The Committee on Order of Business reported as follows:

1. That the Association meet at 9 a. m. each day and adjourn at 11 a. m. Meet at 1 p. m. and adjourn at 4 p. m.
2. Call the roll.
3. Read proceedings of yesterday.
4. Read Constitution, Abstract of Principles and Rules of Order.
5. Call for reports of committees.
6. Appoint Corresponding Messengers.
7. Appoint Union meetings and ministers to attend.
8. Consider education as a qualification to be required in the ordination of a minister.
9. Consider ministerial education and the obligation on churches thereto.
10. Appoint time and place for next Association.
11. Appoint minister to preach the next Introductory Sermon.
12. Elect preachers for Sabbath.
13. Appoint delegates to the Baptist State Convention.

T. B. JUSTICE, *Chairman.*

The Associational Covenant and Rules of Decorum were read.

The Moderator announced the following committees:

Finance.—H. Portrum, H. B. Wilson, J. B. Blanton.
Temperance.—L. L. Deck, J. M. Hamilton, Elder J. T. McFadin.
Sunday Schools.—M. H. Justice, Elder H. D. Harrill, J. G. Laughter.
Foreign Missions.—Elders T. B. Justice, J. H. Taylor, A. T. Jones.
State Missions.—Elders C. B. Justice, W. H. Logan, Bro. O. I. Nelson.
Religious Exercises.—Pastor and deacons of White Oak church.
Periodicals.—Elders W. T. Tate, J. M. Williams, Bro. J. W. Morgan.
Education.—Elder J. G. Landrum, Bros. J. A. Green, W. H. Justice.

On motion, the order of business was suspended and Corresponding Messengers appointed as follows:

To King's Mountain, (with Bethel church, Friday before 4th Sunday in September, 1882), Elders J. T. McFadin, J. H. Yarboro, H. D. Harrill, Brothers J. B. Blanton, L. L. Deck, M. H. Justice.

Broad River, (with Grassy Pond church, Friday before 2nd Sunday in September, 1882), Elders J. H. Yarboro, A. T. Jones, F. C. Hamrick, A. McMahan, Brothers O. I. Nelson, John Abrams, J. A. Thorne, M. H. Justice.

Salem, (Hominy church, Tuesday before 1st Sunday in September, 1882), Elders John Holbert, T. B. Justice, J. H. Taylor, Brothers J. M. Hamilton, William Early.

Catawba River.—Elders J. C. Grayson, J. R. Denton.

At 11 o'clock the Association took a recess until 2 p. m.

Sermon by Elder J. G. Landrum from the text, "Mary hath chosen that good part," &c.

AFTERNOON SESSION.

The Association was called to order by the Moderator. Preaching at the stand by Elder W. T. Tate.

The committee on Sunday Schools made the following report, viz:

"Your committee, in obedience to the will of the Association, beg leave to report. The Sunday School interest is manifestly growing in this Association. The Sunday School Convention has been of great benefit in arousing an interest in this department. Our churches now seem to need no argument to convince them of the necessity of Sunday Schools, but what is now necessary is to find out the best mode of conducting a Sunday School and of keeping it alive. We recommend to our Sunday School workers and to all the members of our churches, that they have in view as their controlling idea the bringing of people to Christ, and with a proper zeal for that object, our inquiries will lead us to a judicious and successful management of the Sunday Schools.

We earnestly recommend that the Sunday School Convention be fostered, and that brethren attend it and give it their hearty support.

Respectfully submitted,

M. H. JUSTICE,
H. D. HARRELL,
J. G. LAUGHTER,
Committee.

After remarks by Elders J. T. McFadin, H. D. Harrill, Brethren L. L. Deck, J. M. Hamilton, H. B. Wilson and M. H. Justice, the report was adopted.

The Finance committee made the following report:

Your committee on Finance report thirty-five dollars and ninety-five cents sent up by the churches for minutes, and recommend that the Clerk be allowed eight dollars for his services, to include furnishing blank printed letters for each church, as adopted in the last Association.

H. PORTRUM,
J. B. BLANTON,
H. B. WILSON,
Committee.

On motion, the Clerk was instructed to have the proceedings of the Sunday School Convention printed with the minutes.

On motion, the next Union meeting was appointed to be held with Cool Springs Church, on Thursday before the fifth Sunday in July, 1882, and Elders H. D. Harrill, A. McMahan, C. B. Justice, J. H. Yarboro, T. B. Justice and Wm. Harrill appointed to attend it.

Adjourned until to-morrow morning nine o'clock.

SATURDAY MORNING, 9 O'clock.

The Association met pursuant to adjournment.

After thirty minutes' devotional exercises conducted by Elder J. H. Yarboro, the Association was called to order by the Moderator.

Proceedings of yesterday were read and the roll of delegates called.

The committee on Religious Literature made the following report:

Your committee on Religious Literature beg leave to submit the following report:

In this age of cheap periodical literature, our people must and will

read something. Few families are without a newspaper of some kind. How important then that we select that which will make us wiser and better. We are sorry to learn from the reports of the churches that there are so few who take any religious newspaper. We earnestly recommend the BIBLICAL RECORDER, the organ of the Baptist State Convention of North Carolina. Every Baptist family should take it; it is the oldest Baptist weekly published in the State. None can read it and remain indifferent to the great work of the denomination.

We highly recommend to our Brethren the *Foreign Mission Journal*, the organ of the Foreign Mission Board. This is a cheap and valuable paper, giving us the intelligence from the Foreign Mission fields. We also warmly recommend *Kind Words* as a valuable aid to the Sunday Schools. The *Baptist Telescope*, published at Hendersonville, N. C., we commend to our brethren as a cheap and valuable paper.

Respectfully submitted,

W. T. TATE,
J. W. MORGAN,
J. M. WILLIAMS,
Committee.

After full discussion by Elders T. B. Justice, J. H. Taylor, H. D. Harrill and Bro. H. Portrum, the report was unanimously adopted.

The report on Temperance was read as follows:

Former years have been years of the discussion and establishment of principles among the few; but the present has witnessed extensively their discussion and non-reception throughout the land. It may now be safely affirmed that the useless and uniformly destructive character of alcohol as a beverage, whatever guise it may wear; its existence in fermented as well as in distilled liquors, and that intoxicating principle which has in this country been the chief cause of drunkenness, is not the product of creation, nor is it the result of any living process in nature. The animal kingdom, in all its vast variety of existence, saith, "it is not in me;" and the vegetable kingdom responds, "it is not in me." It cannot be found, and it does not exist, among all the living works of God. The fact that no drunkard can be reformed and saved but in total abstinence from all that intoxicates; that children and youth form habits of intemperance from the use of the milder stimulants; that each class of the community must sacrifice its own intoxicating beverage if they would operate upon other classes, and that such only as renounce the whole can clear their skirts of responsibility in relation to this terrible evil, are each operating to a disuse of all that intoxicates, and an adoption of the pledge whenever it is offered, by such as truly love their country and their race.

Water, pure water is once more elevated to the exalted rank given it at first by the wise Creator. As light is well fitted to the eye and air to the lungs, so water is understood to be adapted to quench the thirst and aid in the work of digestion. Every device to improve it by adding that which is pleasing to the taste only inflicts a curse. In all the toil to procure a better drink from the day that Noah planted a vineyard to the present day, man has sown to the wind and reaped the whirlwind.

Ours is the privilege, the happy day, when thousands and millions, looking upon the pure water bubbling from the earth, heartily and joyfully echo the decision of Him who best knew what was for our happiness—It is good, very good.

Respectfully submitted,

L. L. DECK,
J. T. MCFADIN.

The following resolution was introduced by Elder J. T. McFadin:

Resolved, That for the purpose of eradicating one of the greatest hindering causes to our advancement and growth in grace, we advise all members of the churches to discountenance the use of all intoxicating liquors.

On motion, the report and resolution was adopted, after discussion by Elders T. B. Justice and J. T. McFadin.

The committee on Foreign Missions reported as follows:

To spread a knowledge of the way of life must necessarily devolve on those who themselves possess that knowledge. The churches of this favored land can never discharge the responsibilities that rest upon them without an earnest, honest, untiring zeal in disseminating the light of the gospel. We are servants of an absent master to whom we must render an account of our stewardship—servants because we are bought with a price, and He has a right to our services. He has given it to us in charge to be witnesses for Him, and has entrusted us with all we have to use for His glory and promote His cause. We cannot expect to be held guiltless if we leave the world or any part of it in darkness, if we fail to use the means he has entrusted to our keeping, to send out the light of His gospel.

Your committee recommend to the churches that they adopt a systematic plan of contributing to objects of benevolence—for instance, let each member, old and young, male and female, contribute something at each regular meeting of the church, (one cent is just that much better than nothing). This not only supplies the means for the support of the gospel, but stimulates a healthy activity in the churches.

Respectfully submitted,

T. B. Justice,
J. H. Taylor,
A. T. Jones,
Committee.

After remarks by Elders T. B. Justice, J. T. McFadin and the Clerk, the report was adopted.

The committee asked leave to take a collection for Foreign Missions, which was taken, amounting to $9.89, which sum was turned over to Elder H. D. Harrill, Treasurer.

The committee on Education made their report.

Your committee on Education submit the following:

It is gratifying to be able to report continued progress on this very important subject. It is encouraging to see the people showing evidences of a general waking up on the subject and putting their energies to work in pressing the interests of education.

In this day of progress we must have education in order to keep pace with the times. Not only the head but the heart ought to be educated, and not alone the heart but the head also. In order to fully perform the duties devolving on them, our people ought to be educated in all the temporal affairs of this life, and in the spiritual affairs pertaining to the future life.

Christ says, "Go ye into all the world and preach the gospel to every creature." How can we successfully fulfil this command without improving the talents He has given us?

We are happy to report that there are many worthy institutions of learning throughout the land, prominent among which is Wake Forest College, the pride and hope of our denomination. We could not say too

much in its praise, with such a President, such a Faculty and such management. We also recommend Judson College at Hendersonville.

Respectfully submitted,

J. G. LANDRUM,
J. A. GREEN,
M. H. JUSTICE,
Committee.

After remarks by Elders T. B. Justice and J. H. Yarboro, the report was adopted.

On motion, Elder T. Dixon was received and welcomed as a Messenger from the King's Mountain Association.

The Association took a recess till 1 o'clock p. m.

Preaching at the stand by Elder A. McMahan.

AFTERNOON SESSION.

Brother Z. T. Whiteside, of the Spartanburg Association, was introduced and accepted an invitation to a seat in the Association.

The subjects "Education as a qualification to be required in the ordination of a minister," and "Ministerial Education, and the obligation on churches thereto," were discussed by Elders J. H. Yarboro, T. B. Justice, J. M. Williams, A. McMahan, Brethren Z. T. Whiteside and M. H. Justice.

Elder H. D. Harrill, the Treasurer of the Associational Mission Board, made his report as follows, which was on motion, adopted. (This report was amended so as to show the collections taken up on Sunday):

H. D. HARRILL, *in account with the Green River Association:*

	State Missions.	Foreign Missions.
Received from Rock Spring church*	.....	3 95
" " Cool Springs	.....	2 25
" " Dysartsville	2 90½	2 90½
" " Pleasant Hill	3 00	3 00
" " Mt. Zion	3 00	3 00
" " Cooper Gap	2 20	1 30
" " Chimney Rock	.....	1 38
" " Cane Creek	1 17½	1 17½
" " Shiloh	.....	1 00
Collection on Saturday in Association	.....	9 89
Silver Creek church	1 15	1 15
Collection on Sunday at Association	12 66⅔	12 66⅔

*Rock Spring church, $5.00 for Education.

H. D. HARRILL, *Treasurer.*

Preaching at the stand this afternoon by Elder T. Dixon.

The committee on State Missions made the following report:

The Baptists have great encouragement to contribute to State Missions, for no department of our labor has been more richly blessed of God. There are now about twenty-six missionaries in this State, sustained wholly or in part by the State Mission Board. These are among our best and wisest men, and God has abundantly blessed their labors dur-

ing the past year. The Board is now in need of funds to pay these earnest and faithful servants of Christ, and we urge the churches to contribute liberally to the Board. There was never a time in our history as Baptists when the Lord did such great things for us. From every portion of the State we receive the most cheering accounts of revival meetngs and gracious outpourings of the Lord's Spirit upon the efforts of his servants; therefore

Resolved, That this Association request and urge their churches to send up liberal contributions to the next annual meeting of this Association for State Missions.

O. I. NELSON.

The report was adopted.

On motion, it was

Resolved, That the next meeting of this Association be held with the church at Dysartsville, in McDowell county, to commence on Thursday before the first Sunday in October, 1882.

Elder J. H. Yarboro was elected to preach the next Introductory sermon; Elder J. T. McFadin, Alternate.

The following ministers were appointed to preach to-morrow, viz:

Elder H. D. Harrill at ten o'clock. Elder J. H. Yarboro the Missionary sermon at 11 o'clock; and Elder T. Dixon at one o'clock, p. m.

The following delegates were appointed to the Baptist State Convention, viz: Elders T. B. Justice, J. H. Yarboro, C. B. Justice, Brethren Matt. McBrayer, James A. Thorne, Joseph A. Green, John Splawn and Elder H. D. Harrell.

The following resolution offered by Bro. L. L. Deck, was read and unanimously adopted;

Resolved, That we recommend the High School at Burnt Chimney under the supervision of Elder J. H. Yarboro and Miss M. E. Darlington, as being an institution worthy the patronage of all who wish to educate their sons and daughters. We especially recommend it to the favorable consideration of this body.

Resolved, That the sincere thanks of this Association are tendered to the White Oak Church and the community for the hospitable entertainment received by us at their hands.

After singing the hymn, "There is a Fountain filled with blood," during which the parting hand was given, the Association adjourned to meet at the time and place appointed.

J. H. YARBORO, MODERATOR.

M. H. JUSTICE, *Clerk*.

SUNDAY, Oct. 2, 1881.

Elder H. D. Harrill preached at ten o'clock; Elder J. H. Yarboro preached the Misssonary sermon eleven o'clock. A collection was taken up for State and Foreign Missions amounting to $25.33.

After an intermission of one hour, Elder T. Dixon preached the closing sermon.

STATISTICAL TABLE.

Districts.	Constituted.	CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	Sabbath of Preaching.	Baptized.	Rec'd by Let.	Restored.	Diss'd by Let.	Excluded.	Deceased.	Total.	Minute Fund.	Pastor's Salary.	State Missions.	Foreign Missions.	Ministerial Education.	Church Expenses.	Other Objects.
1	1803	White Oak	T. B. Justice	J. C. Waldrop	Mills Spring	3	2	5	...	2	2	1	153	$1 80	$ 35	$.....	$2 60	$2 25	$.....	$.....
1	1849	Silver Creek	T. B. Justice	W. M. Justice	Mills Spring	2	19	8	...	1	...	...	137	1 65	25	1 15	1 15	.....	.....	.....
1	.....	Stone Mountain	W. H. Logan	J. W. Halford	Old Fort	3	18	4	7	...	3	...	82	1 00	24	.....	.....	.....	.....	.....
1	1839	Cooper Gap	J. H. Taylor	W. E. Mills	Dimsdale	3	...	1	...	28	4	2	245	1 19	.....	2 20	1 30	.....	5 35	.....
1	1847	Rock Spring	T. B. Justice	H. Portrum	Ayr	4	...	...	...	4	3	...	51	1 00	41	.....	3 95	5 00	1 20	.....
1	.....	Bell's Creek	W. H. Logan	P. F. Searcy	Ayr	1	...	1	1	3	5	2	218	70	.....	.....	2 10	.....	.....	.....
1	1851	Pleasant Hill	H. D. Harrill	R. A. Callahan	Rutherfordton	2	9	9	...	...	...	1	85	1 30	40	3 00	3 00	5 00	.....	.....
1	.....	Shiloh	C. C. Case	D. J. Culbreath	Poor's Ford	3	...	2	1	41	5	2	175	55	30	.....	.....	.....	.....	.....
1	.....	Green River	A. McMahan	J. I. Ridings	Poor's Ford	2	2	5	...	3	2	...	90	1 20	.....	.....	.....	.....	.....	.....
1	....	Columbus	C. B. Justice	J. Garrison	Lynn	.....	...	...	...	...	...	...	.....	1 00	.....	.....	.....	.....	.....	.....
1	.....	Chimney Rock	J. H. Taylor	W M Henderson	Toledo	4	...	2	...	3	2	...	33	70	.....	.....	1 38	.....	.....	.....
1	1881	Big Level	J. H. Taylor	R. L. D. Gilbert	Poplar Grove	2	...	...	...	...	...	...	24	80	18	.....	.....	.....	.....	.....
2	.....	Montford's Cove	G. W. Rollins	J. W. Morgan	Otter Creek	3	...	4	...	2	1	3	143	1 30	75	.....	.....	.....	.....	.....
2	.....	Bethlehem	Jos. Miller	N. Souther	Old Fort	4	1	...	...	...	...	2	54	1 00	25	.....	.....	.....	.....	.....
2	.....	Zion Hill	.....	.....	.....	.....	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
2	.....	Buck Creek	.....	.....	.....	.....	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
2	1871	Piney Knob	W. H. Logan	W. B. Wilson	Green Hill	4	2	...	...	...	...	1	96	90	.....	.....	.....	.....	.....	.....
2	1857	Dysartsville	F. H. Poston	J. R. Denton	Dysartsville	2	13	...	1	2	1	...	135	1 20	55	2 96	2 95	.....	.....	8 00
2	.....	Bethel	.....	.....	.....	.....	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
2	1840	Round Hill	H. D. Harrill	L. L. Deck	Cuba	1	...	1	...	4	1	...	122	1 85	50	.....	.....	.....	40 00	.....
2	1789	Mountain Creek	C. B. Justice	J. W. Lewis	Rutherfordton	3	1	3	...	10	3	...	164	2 35	.....	5 80	.....	.....	.....	.....
2	1870	Cherry Spring	.....	.....	.....	.....	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
2	1881	Holly Spring	C. C. Case	J. G. Sueder	Poor's Ford	.....	...	2	...	...	...	...	39	1 10	.....	.....	.....	.....	.....	.....
3	1848	Mt. Zion	H. D. Harrill	D. D. Lattimore	Polkville	3	5	...	...	4	...	5	79	1 35	40	2 75	2 75	5 00	7 55	.....
3	1819	Head 1st Broad	.....	.....	.....	.....	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
3	1854	Mt. Lebanon	F. Poston	M. D. Wilson	Logan's Store	3	...	1	...	6	2	...	106	1 20	50	.....	.....	.....	3 95	.....
3	1844	Cane Creek	F. H. Poston	R. K. Wilson	Patton's Home	4	...	2	...	1	2	3	80	95	.....	.....	2 15	.....	.....	.....
3	.....	Camp Creek	F.M.Freeman	G. M. Freeman	Logan's Store	2	13	2	2	3	...	...	99	1 60	.....	.....	.....	.....	.....	.....
3	.....	Mt. Vernon	R. Poston	H. B. Wilson	Logan's Store	2	28	13	...	8	...	1	180	2 40	.....	.....	.....	5 00	13 25	.....
3	1851	Rutherfordton	C. B. Justice	R. J. Williams	Rutherfordton	2&4	4	3	...	7	2	1	119	1 75	125	41 40	41 40	16 20	25 00	7 30
3	1848	Cool Springs	J. H. Yarboro	M. J. Harrill	Burnt Chimney	4	1	3	...	7	1	...	101	1 45	.....	.....	.....	.....	1 00	.....
3	.....	Mt. Pleasant	J.M.Williams	W. S. Hill	Burnt Chimney	2	3	...	...	1	...	1	101	1 65	.....	.....	75	.....	.....	.....
3	1870	Floyd's Creek	J. H. Yarboro	C. L. Tate	Butler	1	...	...	...	6	1	...	90	1 10	57	.....	.....	.....	75	.....

MINUTES

OF THE

THIRD ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST SUNDAY SCHOOL CONVENION.

To the Green River Association:

The undersigned, Secretary of the Sunday School Convention of this Association, in accordance with its Constitution, submits the following report:

The Sunday School Convention of the Green River Association met with the church at Round Hill, in Rutherford county, on Friday, August 26th, A. D. 1881, at 11 a. m., and after prayer by Rev. J. T. McFadin, was called to order by the President, H. D. Harrill.

Delegates were enrolled as follows:

Silver Creek—Thomas Callahan, H. B. Arledge.
Pleasant Hill—R. A. Callahan, Z. Dobbins, Rev. J. T. McFadin.
Montford's Cove—John Hemphill.
Round Hill—J. P. Sorrels, Jr., Jason Flack.
" " *Branch School*—H. P. Lynch, Amos Nanney.
" " " " —L. L. Deck.
Mountain Creek—H. K. Keeter, William Nanney.
Mt. Lebanon—C. M. Teal, M. B. Freeman.
Cane Creek—W. D. Wilson, C. W. A. Cowen.
Mt. Vernon—H. B. Wilson.
Rutherfordton—Rev. E. L. Taylor, A. L. Grayson.
Cool Spring—Rev. H. D. Harrill, J. D. Scruggs.
Bethel—J. A. Raburn, J. D. Morris.
Dysartsville—Rev. J. R. Denton, L. G. L. Taylor, D. L. Daves.
Bethlehem—E. M. Morgan, I. L. Reel.
McDowell's Grove School—A. E. Miller.
Piney Knob—Branch School—W. B. Wilson.

Officers were elected as follows:

Rev. H. D. HARRILL, President
Rev. J. T. MCFADIN, Vice-President, First District.
Rev. J. R. DENTON, " " Second "
Bro. H. B. WILSON, " " Third "
A. L. GRAYSON, Secretary.
L. L. DECK, Treasurer.

AFTERNOON.

A committee on Sunday School statistics, consisting of Bros. H. B. Wilson, H. P. Lynch, L. G. L. Taylor, were appointed.

The following subjects were adopted for discussion during this session:

What constitutes true success in the Sabbath School work?

Sabbath School literature as a help to studying and teaching the scriptures.

What qualifications should superintendents and teachers possess to ensure success?

Relation between the Sabbath School and church.

Should Union Sabbath Schools be encouraged?

Miscellaneous business.

Bro. H. B. Wilson led the Convention in prayer, after which it adjourned till to-morrow 9:30 a. m.

SATURDAY, August 27th, 1881.

After prayer by Elder J. R. Denton, the Convention was called to order by the President.

On motion, Article 2 of the Constitution was amended by a two-third majority, so as to make the ministers in this Association delegates in the Convention.

The rules of order of the Green River Association were adopted for this body, with change of names of officers and body.

The morning was then spent in discussing the subjects named heretofore, with an occasional piece of music. The delegates entered pretty freely into the discussion, and the time was spent pleasantly and profitably.

In the afternoon, on motion, the subject of Temperance was discussed, and it was recommended that temperance be taught in our schools.

The Sunday Schools were requested in future to send letters with the names of delegates and statistics of their schools.

Appropriate resolutions of thanks to the Round Hill church and community, for kindness and hospitality shown this Convention, were adopted.

Rev. J. T. McFadin was appointed to preach on Sunday at 11 a. m., and Rev. J. R. Denton at 1 p. m.

The committee on Statistics reported, which is given herewith.

After singing, "We will work till Jesus comes," etc., and prayer by the President, the Convention adjourned, to meet with the church at the time of the next Union meeting of the Green River Association, as appointed by that body.

H. D. HARRILL,
President.

A. L. GRAYSON,
Secretary.

Report on Sunday School Statistics.

SCHOOLS.	SUPERINTENDENTS.	POST OFFICES.	Teachers.	Scholars.	Average.	Papers Taken.	Contributions.
Silver Creek	Elbert Jackson	Mills Spring	8	60	35	...	$ 2 70
Pleasant Hill	R. A. Callahan	Rutherfordton	5	40	30	10	.....
Montford's Cove	J. A. Stott.	Otter Creek	8	95	60	...	.....
Double Springs	H. P. Lynch	Cuba	9	64	57	...	.....
Mt. Lebanon	M. D. Wilson	Logan's Store	5	64	40	4	.....
Cane Cree	R. K. Wilson	Patton's Home	6	90	50	...	.....
Mt. Vernon	N. J. Rollins	Rutherfordton	13	100	75	...	.....
McDowell's Grove	A. E. Miller	Rutherfordton	6	57	...	...	.....
Rutherfordton	A. L. Grayson	Rutherfordton	8	90	55	30	25 00
Cool Spring	William Harrell	Burnt Chimney	6	90	...	23	.....
Mt. Pleasant	B. McMahan	Burnt Chimney	7	36	24	...	.....
Bethel	A. B. Marshburn	Marion	6	67	36	53	.....
Forney's School House	L. L. Deck	Cuba	6	40	30	...	.....
Dysartsville	L. G. L. Taylor	Dysartsville	6	48	35	...	.....
Knob Creek	A. O. Lynch	Green Hill	8	40	30	...	2 30
White Oak	M. L. Waldrop	Mills Spring	5	60	30	...	.....
White Oak Branch School	H. McCurry	Mills Spring	5	60	...	..	.....
Stone Mountain	A. W. Morgan	Fairview	7	53	45	...	.....
Cooper's Gap	J. G. Laughter	Dimsdale	10	109	60	...	.....
Big Level	R. L. D. Gilbert	Poplar Grove	7	45	40	...	.....
Bill's Creek	P. F. Searcy	Ayr	5	40	30	...	3 00
Shiloh	W. P. Abrams	Poor's Ford	8	94	50	...	.....
Piney Knob	H. L. Bland	Green Hill	6	40	30	...	.....

WAKE FOREST COLLEGE.

Faculty:

T. H. PRITCHARD, President and Professor of Moral Philosophy.
WM. ROYALL, Professor of Modern Languages.
W. G. SIMMONS, Professor of Natural Science.
WM. B. ROYALL, Professor of Greek.
L. R. MILLS, Professor of Mathematics.
C. E. TAYLOR. Professor of Latin.
W. L. POTEAT, Assistant Professor of Natural Science.
C. W. SCARBOROUGH, Tutor.

Fall Term begins Sept. 1. Spring Term begins Jan. 15.

Expenses.

Tuition Fee per Term of Five Months,	$30 00
Incidental Fee,	3 00
Contingent Deposit,	2 00
Library Fee,	2 00
Room (furnished) for each occupant,	6 00
Room (unfurnished) for each occupant,	3 00
Board, per month,	$9 00 10 00

For fuller information or Catalogues, address

REV. T. H. PRITCHARD,
WAKE FOREST COLLEGE, N. C.

Biblical Recorder.

(ESTABLISHED 1835.)

REV. C T. BAILEY, EDITOR,
REV H. HATCHER, ASSOCIATE EDITOR.

TERMS OF SUBSCRIPTION:

One copy one year, including postage,	$2 00
One copy, six months, do do	1 00

Address, EDWARDS, BROUGHTON & CO.,
RALEIGH, N. C.

C. B. EDWARDS. N. B. BROUGHTON. C. T. BAILEY.

EDWARDS, BROUGHTON & CO.,

PRINTERS, BINDERS,

AND

Blank Book Manufacturers,

RALEIGH, N. C.

MINUTES

OF THE

FORTY-FOURTH ANNUAL SESSION

OF THE

GREEN RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

DYSARTSVILLE, McDOWELL CO., N. C.,

SEPTEMBER 29th TO OCTOBER 1st, 1882.

———o—o———

SHELBY, N. C.:
J. P. BABINGTON, BOOK & JOB PRINTER,
1882.

MINUTES

OF THE

FORTY-FOURTH ANNUAL SESSION

OF THE

GREEN RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

DYSARTSVILLE, McDOWELL CO., N. C.,

SEPTEMBER 28th TO OCTOBER 1st, 1882.

———o—o———

SHELBY, N. C.:
J. P. BABINGTON, BOOK & JOB PRINTER,
1882.

ORDAINED MINISTERS.

ELDER C. C. CASE	White Oak Hall,	N. C.
" J. R. DENTON	Dysartsville,	"
" J. C. GRAYSON,	" "	"
" W. HARRILL,	Forest City,	"
" H. D. HARRILL	" "	"
" J. H. YARBORO,	" "	"
" C. B. JUSTICE,	Rutherfordton	"
" J. T. McFADDIN,	" "	"
" E. L. TAYLOR,	" "	"
" T. B. JUSTICE,	Mill Springs,	"
" W. H. LOGAN,	Grassy Knob,	"
" A. O. LYNCH,	Green Hill,	"
" A. McMAHAN,	Poor's Ford,	"
" A. T. JONES	" "	"
" J. H. TAYLOR,	Grassy Knob,	"
" J. F. PENDERGRASS,	Marion,	"
" J. WILKIE,	Rutherfordton,	"
" F. H. POSTON	Patton's Home,	"
" LEWIS McCURRY,	Dysartsville,	"

LICENTIATES.

WILLIAM CONDREY,	Holly Bush,	N. C.
A. B. WASHBURN,	Marion,	"
D. B. HARRILL,	Rutherfordton,	"
J. W. TAYLOR	" "	"
R. E. PINTUFF,	Logan's Store,	"
J. R. PENDERGRASS,	Marion,	"
S. D. BRIDGES,	Forest City,	"
W. S. SPLAWN,	Mill Springs or Wake Forest,	"

OFFICERS OF THE ASSOCIATION.

Moderator.—ELD. J. C. GRAYSON,...Bridgewater, N. C.
Clerk.—A. L. RUCKER,...Green Hill, "
Treasurer.—ELD. H. D. HARRILL,...Forest City, "

Board of Missions.

H. PORTRUM,	Ayer,	N. C.
J. W. MORGAN,	Otter Creek,	"
J. L. RUCKER,	Rutherfordton,	"
A. L. GRAYSON,	" "	"
MATT McBRAYER,	Forest City,	"

PROCEEDINGS.

—o—o—

The 44th annual session of the Green River Baptist Association convened with the church at Dysartsville, in McDowell County, at 11 o'clock to-day.

Prayer: Elder J. M. Bridges leading.

Hymn: Do not I love Thee O my Lord.

Prayer: Dr. W. A. Nelson leading.

Introductory sermon was preached by Elder J. H. Yarboro from Ezek. 9: 6, "Begin at my sanctuary."

Prayer: Elder A. L. Stough leading.

Recess of half an hour.

Afternoon Session.

The Association re-assembled in the house at 1 P. M., and was called to order by the former Moderator, Elder J. H. Yarboro.

Prayer by Elder J. C. Grayson.

The Clerk of the Association being absent, Bro. A. L. Grayson was requested to act as Clerk until the permanent organization of the body.

Brethren J. W. Morgan and H. Portrum were requested to act as assistant clerks.

The Churches comprising the Association were called and their Messengers enrolled as follows:

White Oak.—M. L. Waldrop.

Silver Creek.—H. P. Arledge, Govan Newman, Clement Arledge, jr.

Stone Mountain.—A. W. Morgan, J. D. Lackey.

Cooper's Gap.—Elder J. H. Taylor and Brethren M. R. Laughter, Wm. E. Mills, J. G. Laughter, H. H. Gibbs.

Rock Spring.—Elder A. O. Lynch and Brethren H. Portrum, N. P. Whiteside.

Bill's Creek.—Richard Ledbetter.

Pleasant Hill.—Elder J. T. McFaddin and Bro. E. W. S. Keeter.

Shiloh.—Elder A. T. Jones and Bro. D. J. Culbreth.

Green River.—T. C. Page, J. J. Splawn.

Columbus.—G. B. Hampton, Jas. Ridings.

Chimney Rock.—Not represented.

Big Level.—B. F. Wilson, L. P. Gilbert.

Montford's Cove.—A. F. Morgan, J. W. Morgan.

Bethlehem.—G. R. Morgan, N. Souther.

Zion Hill.—Not represented.

Piney Knob.—H. P. Lynch, W. B. Wilson.

Dysartsville.—Elders J. C. Grayson, J. R. Denton and Brethren J. D. Taylor, W. S. Walker, L. G. L. Taylor.

Bethel.—Lee Morris, S. Poteet, J. A. Poteet.

Round Hill.—L. L. Deck, Wm. Nanney, Amos Nanney.

Mountain Creek.—A. L. Rucker, W. T. Lewis, Wm. Spangler, N. C. Lovelace.

Cherry Springs.—Not represented.

Holly Springs.—L. M. Henson, H. H. Cole.

Mt. Zion.—James Deviney.

First Broad.—Smith McCurry, W. G. Grayson, J. L. Gamble.

Mt. Lebanon.—A. P. Hollifield, M. B. Freeman.

Cane Creek.—Elder F. H. Poston and Brethren John W. Pope, Jesse R. Walker.

Camp Creek.—Baruch Biggerstaff, G. W. Guffy.

Mt. Vernon.—H. B. Wilson, J. G. Logan, R. P. Geer.

Rutherfordton.—Elders T. B. Justice, C. B. Justice, E. L. Taylor, and Brethren A. L. Grayson, W. L. Lynch, J. N. Callahan.

Cool Springs.—Elders Wm. Harrill, H. D. Harrill, J. H. Yarboro, and Brother S. A. Bridges.

Mt. Pleasant.—Elder A. McMahan—Represented by a letter.

Floyd's Creek.—G. Kanady, A. N. Wall.

Invitation extended to newly constituted churches, and churches dismissed from other Associations with a view to joining this Association.

Officers elected: Moderator, Elder J. C. Grayson—Clerk, A. L. Rucker.

Order of Business last year adopted.

Corresponding Messengers from other Associations enrolled as follows:

King's Mountain.—Elders G. W. Rollins, Robert Poston, J. M. Bridges, and Brother M. D. Padgett.

The Moderator extended an invitation to other ministers to seats, which was accepted by Dr. M. M. Landrum of the Georgia Association, Elder A. L. Stough and Dr. W. A. Nelson of the King's Mountain Association—The latter representing the interests of the State Board of Missions.

By special request the regular order of business was suspended and the following Committees appointed, viz:

State Missions.—Dr. W. A. Nelson, A. L. Grayson, H. Portrum.

Foreign Missions.—Elders C. B. Justice and A. L. Stough.

Education.—Elders J. H. Yarboro, H. D. Harrill, J. M. Bridges.

Religious Exercises (except Sunday).—Pastor and Deacons of Dysartsville Church.

Adjourned to 9 o'clock to-morrow—one half hour to be spent in devotional exercises.

Benediction by Elder A. L. Stough.

———o—o———

FRIDAY, SEPTEMBER 29th, 1882.

The Association met pursuant to adjournment on yesterday evening, and after 30 minutes devotional exercises, conducted by Elder C. B. Justice, the Association was called to order by the Moderator.

The Committee on Religious Exercises report that Elder A. L. Stough and Dr. W. A. Nelson will preach at the stand in the forenoon—the former at 10, the latter at 11 o'clock.

Roll called and absentees marked.

Minutes of yesterday read, amended and approved.

Covenant and Rules of Order read.

The Moderator announced the appointment of the following Committees:

Finance.—J. W. Morgan, T. C. Page, J. L. Gamble.

Temperance.—F. H. Poston, W. B. Wilson, H. D. Harrill,.

Sunday Schools.—H. P. Lynch, Joseph Poteet, A. B. Washburn.

Periodicals.—Eld. C. B. Justice, W. L. Lynch, Eld. H. D. Harrill.

Moved and carried that Dr. Nelson read and discuss the report on State Missions at the stand at 1 o'clock P. M.

Moved that the report on Education follow the report at the Stand. Carried.

The following ministers and brethren were appointed Messengers to attend the Associations named:

KING'S MOUNTAIN, which convenes with the Church at Pleasant Grove, 10 miles N. of Shelby, on Thursday before the 4th Sunday in September, 1883: Elders F. H. Poston, J. R. Denton, C. B. Justice, H. D. Harrill, and Brethren A. L. Grayson, H. Portrum, J. D. Taylor, H. B. Wilson, L. G. L. Taylor, W. L. Lynch and T. C. Page.

BROAD RIVER, which convenes with the Church at Zion Hill, four miles N. E. of Spartanburg C. H., on Friday before the first Sunday in September, 1883: Elders J. H. Yarboro, J. T. McFaddin, A. McMahan, A. T. Jones, and Bro. S. C. Page.

CATAWBA RIVER, which convenes with the Church at Morganton on Thursday before the second Sunday in October, 1882: Elders J. C. Grayson and F. H. Poston.

On motion it is agreed that the next Union meeting be held with the Green River Church, in Polk County, beginning on Friday before the fifth Sunday in July, 1883.

The following ministers were appoited to attend.—J. T. McFaddin, J. H. Taylor, W. H. Logan, A. T. Jones and A. McMahan.

Moved that A. T. Jones preach the Introductory sermon—carried.

Moved and carried that a committee of three—one from each district—be appointed to re-district the churches in this Association. The following brethren were appointed on this committee:

For the first district,.....H. Portrum.
For the second district.....J. W. Morgan.
For the third district.....H. B. Wilson.

Elder G. W. Harman, of Marion, was invited to, and accepted a seat in the Association.

The Committee on Finance reported through their chairman as follows:

Your Committee on Finance report Thirty Eight Dollars and Fifty-five Cents sent up by the churches for minutes, and recommend that the Clerk be allowed Eight Dollars for his services, to include furnishing blank printed letters for each church as adopted in the Association heretofore.

J. W. MORGAN.
J. L. GAMBLE.
T. C. PAGE.

On motion the report is adopted.

Elder A. L. Stough preached at the stand from Psa. 107: 7, "And he led them forth by the right way,"—after which a collection was taken for Lincolnton Church amounting to $7.00.

At 11 o'clock the Association took a recess of two hours.

Dr. Nelson preached from Daniel 6: 10, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetimes."

AFTERNOON SESSION.

Re-assembled at the stand at 1 o'clock when the following report on State Missions was read by Dr. Nelson:

It affords your Committee great pleasure to report that our State Mission Board is enlarging its work every year. There are

now 38 missionaries in the field, supported in part or in whole by this Board. Hundreds of souls have professed conversion under the preaching of these earnest workers. Eight new churches have been organized, 7 church-houses finished, and 16 are now being built; while 37 Sunday Schools have been organized under the labors of these Missionaries. Much has been done, but much more needs to be accomplished before we can pause in this work. The Board is about $1,000 in debt, and that because the Churches and Associations have not sent up the means as it was expected. If only every pastor would give their churshes the necessary opportunities to contribute to missions, and keep them properly informed as to what is being done, and what is needed, no tongue can tell what might be accomplished. Don't wait for the Association to meet—send it on to B. F. Montague, Treasurer, at Raleigh, all through the year.

W. A. NELSON.
H. PORTRUM,
A. L. GRAYSON.

The report was fully and ably discussed by Dr. Nelson. At the close of his remarks a collection was taken for State Missions amounting to $14.23.

The report was unanimously adopted.

Elder J. H. Yarboro followed with the report on Education:

In order to be a prosperous people we should be an educated people; because we live in an age of progress. If we expect to do any thing to benefit the world, or to advance the Master's cause, we must be educated, and keep pace with the times. The age in which we live is an age in which the arts and sciences are advancing, and if we, as a denomination, wish to occupy the front ranks, and fill honorable and useful positions, that would benefit the world and the church, we must see that our boys and girls are educated; otherwise they will be drones in the ordinary walks of life. In this land of so many schools and colleges, the facilities are ample for all boys and girls, who have the proper energy, to obtain, at least a good practical education. In these times of frivolity and giddiness, temptation, slackness in paternal government and home discipline,—the best safeguard that can be thrown around the youth of our country, is to place them in some of our best schools and colleges.

Among the colleges most prominent for the training and proper culture of young men, we would call special attention to our beloved Wake Forest—as a literary institution—the pride and the hope of our denomination in North Carolina. We especially advise all young men, having the ministry of Jesus in view, to spend, at least two or four years in that grand old Institution of Learning. For in Scriptural language it may well be called "A school of the Prophets;" particularly, when we take into consideration the great and good men whom she has sent out to do work for Jesus.

For the proper culture and training of our daughters, we take pleasure in recomending the Baptist Female College, located at Shelby, N. C., under the Presidency of Dr. R. D. Mallary, one of our best Educators, and who has associated with him a corps of six lady teachers as thoroughly competent as any in the land. Parents could not make a mistake in placing their daughters under his jurisdiction.

There is also a splendid preparatory school, located at Forest City, six miles East of Rutherfordton, under the supervision of Elder J. H. Yarboro, where girls and boys can be prepared for a college course at comparatively a small cost. The design of this school is to furnish to males and females the best and cheapest facilities for a partial and practical; or a liberal and and complete education. Parents and guardians may rest assured that the moral and intellectural development of their children will be cared for.

There is a good male school at Shelby, under the management of Pro. P. J. King, of Ga.; and a male and female school at Rutherfordton, conducted by Bro. Z. T. Whiteside. There is no lack of schools. Brethren let us see that our sons and daughters, upon whom rest the destinies of our country, are better educated than we, their parents. Let us, at all hazzards, see that our children have this legacy, "which neither moth nor rust can corrupt"—that rich boon that no thief can steal.

Respectfully submitted,

J. H. YARBORO.
H. D. HARRILL.
J. M. BRIDGES.

After remarks by Elders J. H. Yarboro and W. A. Nelson on motion of Elder C. B. Justice the further consideration of the report is made a special order for 10 o'clock to-morrow.

The Association returned to the house at half past two o'clock.

No. 8 as adopted by the Com. on Order of Business last year and which reads: "Consider education as a qualification to be required in the ordination of a minister,"—was discussed by Elders J. H. Yarboro, C. B. Justice, J. R. Denton, G. W. Harman and others without arriving at any definite conclusion in relation thereto.

Bro. Wesley M. Jameson, blind, presented a license, issued by Grassy Pond Church, Unicoi County, Tenn., recommending him to the favorable consideration of the brethren, which was read and Bro. Jameson invited to a seat in the Association.

Moved that No. 9, regular order,—"Consider ministerial education and the obligation on churches thereto"—be

deferred until 10 o'clock to-morrow and be discussed in connection with the further consideration of the report on education—carried.

Agreed to hold the next session of this Association with the church at Rutherfordton, beginning on Thursday before the first Sunday in October, 1883.

Elder C. B. Justice was elected to preach the Introductory sermon—Elder H. D. Harrill, alternate.

The following ministers were elected to preach on Sunday, next:

10 o'clock C. B. Justice, 11 o'clock G. W. Harman, 2 o'clock G. W. Rollins.

Ordered that a collection be taken immediately after the 11 o'clock sermon for State and Foreign Missons.

On motion, adjourned to 9 o'clock to-morrow.

Benediction by the Moderator.

———o—o———

SATURDAY, SEPTEMBER 30th, 1882.

The Association met pursuant to yesterday's adjournment, and after one half hour spent in devotional exercises conducted by Elder J. T. McFaddin the Association was again called to order by the Moderator.

The Committee on Religious Exercises announced through the Moderator the following appointments for preaching to-day: 11 o'clock—Dr. M. M. Landrum, 1 o'clock—Elder Robt. Poston to be followed by Elder G. W. Rollins.

Minutes of yesterday read and approved.

Bro. J. G. Green a licentiate from King's Mountain Association was recognized and invited to a seat. This evoked a spirited discussion on the licentiate's term for a few minutes, Elders Justice, Harman, Rollins and Denton participating, without a motion, however, to dispense with it.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.—2nd Tim. 2: 14.

The time for the special order having arived the report on Education was read a second time and considered in con-

nection with Ministerial Education. Several amendments were substituted on the report and the paper ably discussed by Elders Justice, Yarboro and Denton until 11 o'clock, when the Association took a recess of two hours.

Dr. Landrum preached at the stand from 1st Gen. Ep. of John 3: 1—"Behold what manner of love the Father has bestowed upon us, that we should be called the children of God."

AFTERNOON SESSION.

At 1 o'clock the Association re-assembled in the house and the report on Education was renewed. Speeches were made by Elders Harman and Justice at the close of which a collection was taken for ministerial education amounting, in cash and pledges, to 101 dollars.

On motion the report on Education, as given in yesterday's proceedings, is adopted.

The following are the pledges secured by the churches:

Rock Spring,	$ 5.	Pleasant Hill,	$5.
Green River,	6.	Mountford's Cove,	5.
Bethlehem,	5.	Bethel,	5.
Round Hill,	3.	Mountain Creek,	5.
Mt. Zion,	5.	First Broad,	5.
Mt. Lebanon,	5.	Cane Creek,	3.
Camp Creek,	5.	Mt. Vernon,	5.
Rutherfordton,	10.	Cool Springs,	5.
Floyd's Creek,	5.	Stone Mountain,	2.

Total for the churches,	$89.
Individual Cash,	8.
" " Pledges,	4.
Total,	$101.

The following statement was presented by the Treasurer and adopted:

H. D. HARRILL IN ACCOUNT WITH THE G. R. ASSOCIATION.
Received from the churches for the different objects.

CHURCHES.	State Missions.	Foreign Missions.	Asso. Missions.	Ministerial Education.
Mt Vernon	$ 2 80	$.....	$.....	$.....
Montford's Cove	1 10	1 05	.....	.....
Rock Spring	1 25	1 00	.....	.....
Cooper's Gap	25	50	1 05	.....
First Broad	1 55	1 55	.....	.....
Columbus	5 00	5 00	.....	.....
Green River	1 00	1 00	.....	.....
Mt. Zion	2 55	2 55	.....	.....
Cool Spring	.....	4 45	.....	.....
Shiloh	.....	50	.....	.....
Floyd's Creek	.....	1 00	.....	.....
Mt. Pleasant	.....	1 00	.....	.....
Pleasant Hill	.....	50	.....	.....
Big Level	.....	60	.....	.....
Collection Friday	14 23	.....	.....	.....
Collection Saturday	.....	.....	.....	8 00
Collection Sunday	10 00	10 00	.....	.....

Paid W. A. Nelson $60.00.

H. D. HARRILL, Treasurer.

On motion the Clerk is instructed to add the amount collected to-day for Ministerial Education, and the amount collected to-morrow for State and Foreign Misssons to the report of Elder H. D. Harrill, Treasurer.

The Committee appointed to re-district the churches in this Association reported through their chairman as follows:

First District: Coopers Gap, Chimney Rock, Big Level, Bill's Creek, Rock Spring, Mountain Creek, Silver Creek, Columbus, White Oak, Pleasant Hill, Green River.—Total 11.

Second District: Stone Mountain, Cherry Springs, Zion Hill, Bethlehem, Bethel, Dysartsville, Piney Knob, Camp Creek, Cane Creek, Round Hill, Montford's Cove.—Total 11.

Third District: Mt. Vernon, Rutherfordton, Shiloh,

Holly Springs, Mt. Zion, Mt. Pleasant, Floyd's Creek, Cool Spring, Mt. Lebanon, First Broad.—Total 10.

H. PORTRUM,
J. W. MORGAN, } Com.
H. B. WILSON,

On motion the report is adopted.

The Committee on Sunday Schools submitted, through Elder C. B. Justice, the following report which was unanimously adopted without discussion:

We, your Committee, beg leave to report that the Sunday Schools have been successful in doing a good work within the bounds of this Association during the past year; and, while we believe there has been a great and lasting good accomplished in our midst, there is yet room for amends to make the work a success; for, while we have the pleasure of reporting Sunday Schools in a large majority of the churches, there are a few that have no Schools, which is to be regretted.

We believe, however, that all our churches foster the Sunday School cause, but think a verification of their *faith* would be better established by their *works*. We especially and earnestly recommend that this body continue to foster the Sunday School Convention, as established by this Association; and to recommend that all the churches organize Sunday Schools.

In our opinion every lay member should be either superintendent, teacher or scholar. In this broad field we can all become more efficient co-workers with each other in advancing God's Kingdom to which we profess to belong.

We recommend that the schools use as helps the International Lessons, published by the American Baptist Publication Society.

Respectfully Submitted,

H. P. LYNCH,
J. A. POTERT, } Com.
A. B. WASHBURN,

The report on Temperance was next read and adopted as follows:

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generation."—Lev. 10:9. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Prov. 20: 1. "Be not among winebibbers: among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Who hath woe? who hath sorrow? who hath contentions? who hath babbl'ings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to

seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—Prov. 23rd Chapter.

"Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them."—Isa. 5: 11. "They shall not drink wine with a song; strong drink shall be bitter to them that drink it."—Isa. 24: 9. "Woe unto him that giveth his neighbor drink; that putteth thy bottle to him and maketh him drunken also."—Hab. 2: 15. "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth or is offended or made weak."—Rom. 14: 21. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God."—1st Cor. 6: 10.

The foregoing quotations are from God's holy word. Let us abide it—let it be the man of our counsel on this question.

Your committee would also call the attention of the brethren to a resolution, adopted by this body in 1862, on this subject; reminding them that said resolution is still in force. And your committee further claims that said resolution forbids any member of the churches within the bounds of this Association, having any thing whatever to do with the making, buying, selling or using of spiritous liquors in any way; for himself, other parties, or the Government of the United States.

D. H. POSTON,
W. B. WILSON, } Com.
H. D. HARRILL,

The following is the report on Foreign Missions:

"And he said unto them, go ye into all the world and preach my Gospel to every creature. He that believeth and is baptised shall be saved; and he that believeth not shall be damned."

And why call ye me, Lord, Lord, and do not the things which I say?"

C. B. JUSTICE,
A. L. STOUGH, } Com.

Discussed by elders Justice and Harman and unanimously adopted.

The Committee on Periodicals made the following report:

We recommend the *Biblical Recorder* as a Baptist Paper, in every way worthy of the confidence and patronage of the brethren of the State, and one that they can confidently admit into their families, and that ought to make its weekly visits to every Baptist family in the bounds of this Association. We would also call attention

to the *Foreign Mission Journal*, *Kind Words* and the *Blue Ridge Baptist*.

C. B. JUSTICE,
W. L. LYNCH, } Com.
H. D. HARRILL,

This re port was discussed by Elders C. B. Justice, J. H. Yarboro, G. W. Harman, H. D. Harrill, Robt. Poston, J. R. Denton and brother H. B. Wilsion and unanimously adopted.

On motion of Bro. H. B. Wilson, all ordained ministers within the bounds of this Association are appointed delegates to the Baptist State Convention which meets in Warrenton on the 15th day of Nov. next.

On motion of Elder C. B. Justice, the following brethren are appointed "The Board of Missions of the Green River Baptist Association :"

J. W. MORGAN,.....Otter Creek, N. C,
H. PORTRUM,.....Green Hill, "
J. L. RUCKER,.....Rutherfordton, "
A. L. GRAYSON,..... " " "
MATT McBRAYER,.....Forest City, "

On motion of Bro. H. B. Wilson, the usual vote of thanks is hereby extended to the brethren of Dysartsville Church, and citizens of this vicinity for their hospitality and kind treatment of the delegates in attendance during the session of this body.

On motion of Elder J. H. Yarboro, the Association adjourned to meet again with the Church at Rutherfordton on Thursday the 4th day of October, 1883.

The hymn, "Children of the Heavenly King" was sung; prayer was offered by Elder H. D. Harrill and the benediction pronounced by Elder Robert Poston.

J. C. GRAYSON, Moderator.

A. L, RUCKER, Clerk.

———o—o———

SUNDAY, OCTOBER 1st, 1882.

A large congregation had assembled at the stand by 10 A. M. when the hymn, "How firm a foundation &c." was sung.

Prayer and sermon by Elder C. B. Justice from Acts 8: 35. "Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus."

At 11 o'clock the congregation stood and sung "Jesus shall reign where'er the sun." Elder Harman preached from St. Mat. 28: 18–19. "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holly Ghost."

Remarks were made at the close of the sermon by Eld. J. C. Grayson and while the brethren sang, "Jesus, lover of my soul" a collection was taken amounting to $20.00 for Home and Foreign Missions.

Elder G. W. Rollins preached at 1 o'clock from 1st Cor. 9: 24. "So run that you may obtain."

Altogether, the Session was harmonious and instructive, being characterized by Christian humility and affection, and "a mind to work" in the Master's vineyard.

STATISTICAL TABLE OF THE GREEN RIVER BAPT

District.	CHURCHES.	Constituted.	PASTORS.	CLERKS.	POST OFFICES	Sabbath of Preaching.	Baptized.	Rec. by Letter.	Restored.	Dis. by Letter.	Excluded.	Deceased.	Males.	Females	Total.	Pastors Salary.	Church Expenses.
1	Cooper's Gap	1839	J. H. Taylor	Wm. E. Mills	Dinsdale, N. C.	3	45	1	11	24	5	2	...	...	269	$...	$...
1	Chimney Rock	...	...	...	...												
1	Big Level	1881	J. H. Taylor	R. L. D. Gilbert	Poplar Grove, "	2	22	10	...	...	...	...	29	27	56	...	2 55
1	Bill's Creek	...	W. H. Logan	P. F. Searcy	Aye, "	1	28	7	6	6	5	1	81	157	238	18 75	...
1	Rock Spring	1847	T. B. Justice	H. Portrum	Aye "	4	9	...	2	2	...	1	17	30	47	40 15	1 75
1	Mountain Creek	1789	C. B. Justice	J. W. Lewis	Rutherfordton, "	3	26	3	4	17	1	2	65	113	178	39 48	...
1	Silver Creek	1849	T. B. Justice	John Jackson	Bright's Creek, "	2	6	2	...	1	2	1	...	...	142	...	...
1	Columbus	...	M. M. Landrum	G. B. Hampton	Columbus, "	...	6	...	...	3	...	...	34	51	85	39 03	25 00
1	White Oak	1803	T. B. Justice	J. C. Waldrop	Mill's Springs, "	1	5	2	...	1	...	...	57	103	160	30 00	1 60
1	Pleasant Hill	1857	H. D. Harrill	R. A. Callahan	Rutherfordton, "	4	7	8	...	2	...	...	40	60	100	40 00	75 00
1	Green River	...	A. McMahan	J. J. Ridings	Pores Ford, "	2	1	7	...	1	...	1	36	58	94	26 55	1 20
2	Stone Mountain	...	W. H. Logan	S. B. Grant	Otter Creek, "	3	5	4	1	...	...	...	37	55	92	37 50	...
2	Cherry Springs	1870	...	...	...												
2	Zion Hill	...	...	...	...												
2	Bethlehem	...	G. W. Harman	N. Souther	Old Fort, "	4	...	...	...	3	...	3	11	37	48	25 00	...
2	Bethel	...	J. C. Grayson	J. M. Raburn	Marion, "	3	...	...	...	...	4	2	70	117	187	...	...
2	Dysartsville	1857	F. H. Poston	J. R. Denton	Dysartsville, "	2	...	...	1	...	4	...	38	95	133	50 00	...
2	Montford's Cove	...	G. W. Rollins	J. W. Morgan	Otter Creek, "	3	...	2	...	1	4	...	41	94	135	...	...
2	Piney Knob	1871	W. H. Logan	H. P. Lynch	Cuba, "	4	13	1	...	6	3	1	33	69	102	...	...
2	Camp Creek	...	F. M. Freeman	B. Biggerstaff	Brittain, "	2	2	1	...	5	1	1	31	63	94	...	...
2	Cane Creek	1844	F. H. Poston	R. K. Wilson	Patton's Home "	4	...	1	...	20	1	1	20	35	55	...	15 70
2	Round Hill	1840	H. D. Harrill	A. P. Sorrels	Cuba, "	1	23	9	1	3	...	...	58	89	145	57 65	24 15
3	Mt. Vernon	...	" "	H. B. Wilson	Logan's Store, "	5	13	6	2	17	3	2	75	104	179	...	...
3	Rutherfordton	1857	C. B. Justice	R. J. Williams	Rutherfordton, "	2&4	7	...	1	2	1	...	...	...	130	100 00	1533 00
3	Shiloh	...	C. C. Case	D. J. Culbreth	Pores Ford, "	3	3	2	...	8	4	...	56	118	174	30 00	...
3	Holly Springs	1881	A. McMahan	J. G. Snider	" " "	1	9	2	...	...	...	...	22	28	50	...	...
3	Mt. Zion	1848	J. M. Bridges	D. D. Lattimore	Polkville, "	3	2	1	...	1	2	3	24	53	77	40 00	2 55
3	Mt. Pleasant	...	J. M. Williams	W. S. Hill	Forest City, "	2	7	...	...	3	1	1	...	...	107	...	...
3	Floyd's Creek	1870	J. H. Yarboro	C. L. Tate	Butler, "	1	3	1	...	1	1	...	38	47	85	61 50	1 30
3	Cool Spring	1848	G. W. Rollins	M. J. Harrill	Forest City, "	4	9	3	...	9	1	...	40	60	100	...	...
3	Mt. Lebanon	1854	Robert Poston	M. D. Wilson	Logan's Store, "	3	1	...	...	5	...	1	34	68	102	...	...
3	First Broad	1819	F. H. Poston	J. L. Gamble	Gameld's Store "	1	3	1	...	4	1	...	46	95	141	50 00	...

COLLECTED AT ASSOCIATION.

Lincolnton Church, on Friday.....$ 7.00.
State Missions, on Friday..... 14.23.
Ministerial Education, on Saturday..... 8.00.

State Missions, on Sunday.
Foreign Missions, on Sunda
Ministerial Education Pled

Total.....$142.23.

MINUTES

OF THE

FOURTH ANNUAL SESSION

OF THE

Green River Baptist Sunday School Convention.

———o—o———

The Sunday School Convention of the Green River Association met with the Church at Cool Spring, in Rutherford county, on Friday July the 28th, 1882, at 10 o'clock A. M. After spending 30 minutes in devotional exercises was called to Order by the President, Elder H. D. Harrill. Delegates were enrolled as follows:

Pleasant Hill.—Eld. J. T. McFaddin, Bro. R. A. Callahan and C. E. Hill.

Round Hill.—L. L. Deck, A. P. Sorrells.

Mt. Lebanon.—No delegation.

Mt. Vernon.—L. B. V. Freeman and W. B. Freeman.

Rutherfordton.—Eld. C. B. Justice, Bro. M. H. Justice and Thos. C. Smith.

Cool Springs.—Elders Wm. Harrill, H. D. Harrill and J. H. Yarboro, Brethren S. A. Bridges and Matt. McBrayer.

Green River.—T. C. Page and J. M. Miller.

Shiloh.—D. J. Culbreth.

Double Springs.—H. P. Lynch and Amos Nanny.

Ivy Spring.—A. E. Miller.

Holly Spring.—T. J. Snider and L. M. Henson.

Pleasant Grove.—J. M. Taylor.

Knob Creek.—R. Ledbetter.

On motion Elder G. W. Rollins was invited to a seat.

The following subjects were adopted for discussion:

1st. What are the Objects of this Convention?

2nd. What is the best manner of increasing the spirituality of the churches? Speaker: G. W. Rollins.

3rd. Who shall teach in the Sabbath School? Opening speech by Bro. Matt. McBrayer.

4th. Why am I a Baptist? Speaker: Elder J. T. McFaddin.

5th. Is it beneficial to use the International Lessons in Sunday Schools? Opening speech by Bro. M. H. Justice.

6th. What is the best manner of conducting an Infant class? Speaker Elder C. B. Justice.

7th. Should benevolence be taught in the Sunday School as a Christion Grace? Speaker T. C. Page.

Answered. Yes.

8th. Have we any evidence that a well conducted Sabbath School has been beneficial to the cause of Christ in the church? Speaker H. B. Wilson.

Officers were then elected as follows:

President, Elder H. D. Harrill.

1st Vice President, Elder J. T. McFaddin.

2nd Vice President, Bro. H. P. Lynch.

3rd Vice President, Bro. A. E. Miller.

Secretary, H. B. Wilson.

Treasurer, L. L. Deck.

1st subject discussed by Elders C. B. Justice, G. W. Rollins and others.

On motion a collection was taken up for the benefit of Sunday Schools when $4.95 was received.

Afternoon Session.

Prayer by Elder G. W. Rollins Then proceeded to discuss the the 2nd, 3rd and 6th subjects by the brethren appointed, assisted by various others. During intivals the audience was entertained with beautiful music. After prayer by the President adjourned until 11 o'clock to-morrow.

———o—o———

Saturday July 29th, 1882.

After prayer by Elder J. T. McFaddin, the Convention was called to order by the Pres. Roll called and absentees marked.

The 4th, 5th and 7th subjects were then discussed by the brethren appointed with the assistance of Elders Wm. Harrill and J. H. Yarboro and others.

Afternoon Session.

A collection of $4.40 was added to the collection of yesterday: Total, $9.35.

The 8th subject was not discussed for want of time.

On motion, article 10 of the Constitution was amended to read as follows: The Executive Committee shall arrange topics for discussion and appoint speakers at each session for the next succeeding session. Also that article 12 be stricken out and the following inserted: That the Sunday School Convention meet on Saturday before every fifth Sabbath, at such place as said Convention may determine.

On motion, the usual resolution of thanks was adopted.

After prayer by Elder C. B. Justice the Convention adjourned to meet at Pleasant Hill Church on Saturday before the fifth Sunday in October, 1882.

H. D. HARRILL, President.

H. B. WILSON, Secretary.

REPORT ON SUNDAY SCHOOL STATISTICS.

SCHOOLS.	SUPERINTENDENTS.	POST OFFICES	Teachers.	Scholars.	Average.	Papers Taken	Contributions
Pleasant Hill.....	R. A. Callahan..	Rutherfordton ...	8	50	...	...	$.....
Round Hill.....	Wm. M. Nanney	Cuba.....	...	91	68	...	.....
Mt. Lebanon.....	M. D. Wilson...	Logan's Store.....	8	43	35	...	.....
Mt. Vernon.....	R. P. Geer.....	Rutherfordton ...	10	62	38	...	.....
Rutherfordton ...	A. L. Grayson...	" "	11	87	...	...	.....
Cool Spring.....	Wm. Harrill.....	Forest City.....	...	90	50	...	.....
Green River.....	T. C. Page.....	Pores Ford.....	7	62	49	16	.....
Shiloh	A. T. Jones.....	" "	6	41	...	...	.....
Double Springs...	L. L. Deck.....	Cuba.....	10	70	59	7	1 60
Ivy Spring.....	A. E. Miller.....	Rutherfordton ...	6	50	45	...	.....
Holly Spring.....	E. Putman.....	Pores Ford.....	7	89	...	...	.....
Pleasant Grove...	J. M. Taylor.....	Rutherfordton ...	5	30	...	...	.....
Knob Creek.....	A. O. Lynch.....	Green Hill.....	...	57	35	...	.....

Collected at the Sunday School Convention.....$9.35.

MINUTES

OF THE

FORTY-FIFTH ANNUAL SESSION

OF THE

Green River Baptist Association,

HELD WITH THE

CHURCH AT RUTHERFORDTON, RUTHERFORD CO., N. C.,

October 4th, 5th and 6th, 1883.

J. C. GRAYSON, MODERATOR, ... Dysartsville, N. C.
ADIN L. RUCKER, CLERK, ... Rutherfordton, "
HENRY PORTRUM, TREASURER, ... Ayr, "

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM POWER PRINTERS AND BINDERS.
1883.

MINUTES

OF THE

FORTY-FIFTH ANNUAL SESSION

OF THE

Green River Baptist Association,

HELD WITH THE

CHURCH AT RUTHERFORDTON, RUTHERFORD CO., N. C.,

October 4th, 5th and 6th, 1883.

J. C. GRAYSON, MODERATOR, ... Dysartsville, N. C.
ADIN L. RUCKER, CLERK, ... Rutherfordton, "
HENRY PORTRUM, TREASURER, ... Ayr, "

RALEIGH:
EDWARDS, BROUGHTON & CO., STEAM POWER PRINTERS AND BINDERS.
1883.

Ordained Ministers.

Elder	C. C. Case,	White Oak Hall,	Polk County,	N. C.
"	J. R. Denton,	Dysartville,	McDowell	" "
"	J. C. Grayson,	"	"	" "
"	Wm. Harrill,	Forest City,	Rutherford	" "
"	H. D. Harrill,	"	"	" "
"	J. H. Yarboro,	"	"	" "
"	C. B. Justice,	Rutherfordton,	"	" "
"	J. T. McFaddin,	"	"	" "
"	E. L. Taylor,	"	"	" "
"	T. B. Justice,	Mills' Spring,	Polk	" "
"	W. H. Logan,	Grassy Knob,	Rutherford	" "
"	A. O. Lynch,	Green Hill,	"	" "
"	A. McMahan,	Poor's Ford,	"	" "
"	A. T. Jones,	"	"	" "
"	J. H. Taylor,	Grassy Knob,	"	" "
"	Joab Wilkie,	Rutherfordton,	"	" "
"	Lewis McCurry,	Dysartsville,	McDowell	" "
"	John Holbert,	Mills' Springs,	Polk	" "
"	M. M. Landrum,	Tryon City,	"	" "

Licentiates.

A. Hunt,	Gamble's Store,	Rutherford County	N. C.
D. B. F. Harrill,	Forest City,	"	" "
J. B. Thorn,	"	"	" "
S. A. Bridges,	"	"	" "
A. B. Mashburn,	Marion,	McDowell	" "
J. M. Taylor,	Rutherfordton,	Rutherford	" "
Elbert Jackson,	Mills' Spring,	Polk	" "
W. S. Splawn,	Wake Forest College,	Wake	" "
J. R. Pendergrass,	"	"	" "

Board of Missions.

Henry Portrum, Treasurer,	Ayr,	Rutherford County	N. C.
J. W. Morgan,	Otter Creek,	"	" "
J. L. Rucker,	Rutherfordton,	"	" "
A. L. Grayson,	"	"	" "
Matt. McBrayer,	Forest City,	"	" "

PROCEEDINGS.

RUTHERFORDTON, N. C.
Thursday, Oct. 5, 1883.

1. The forty-fifth annual session of the Green River Baptist Association convened with the Baptist church in Rutherfordton, N. C., at 11 o'clock to-day.
2. Hymn: "There is a home in heaven for me, by and by."
3. Prayer, Elder J. C. Grayson leading.
4. Introductory sermon by Elder C. B. Justice, from Neh. 6:3. "I am doing a great work, so that I cannot come down."
5. Hymn: "I want to be a worker for the Lord."
6. Prayer, Elder H. D. Harrill leading.
7. Adjourned one hour and thirty minutes.

AFTERNOON SESSION.

8. After devotional exercises, conducted by Dr. M. M. Landrum, the Association was called to order by the former Moderator, Elder J. C. Grayson.
9. Elder C. B. Justice and brother A. L. Grayson were requested to act as Assistant Clerks.
10. The churches composing the Association were next called in their order, letters read, and messengers enrolled as follows:

FIRST DISTRICT.

Cooper's Gap—Elder J. A. Taylor and brethren H. H. Gibbs, W. E. Mills, J. G. Laughter, H. K. Corn, *M. A. Searcey.

Chimney Rock—W. H. Earley, J. A. Williams.

Big Level—Lewis Cowart, Lewis Yarboro.

Bills Creek—Elder W. H. Logan, and brethren P. F. Searcey, C. H. Flinn, J. F. Logan, *J. M. Williams.

Rock Spring—*Rev. A. O. Lynch, and brethren *Edison Lynch, H. Portrum.

Mountain Creek—N. C. Lovelace, W. T. Lewis, J. F. Edwards, A. L. Rucker.

Silver Creek—Elbert Jackson, J. M. Hamilton, I. S. Higgins.

Columbus—Dr. M. M. Landrum, and brethren Gray B. Hampton, James F. Ridings.

White Oak—Martin L. Waldrop, *Otis I. Nelson, Wm. Reid.

Pleasant Hill—Elder J. T. McFaddin, and brethren E. W. Keeter, A. J. Scoggin.

Green River—T. C. Page, J. I. Ridings.

SECOND DISTRICT.

Stone Mountain—S. Bruce Grant, J. W. Halford.

Cherry Springs—Not represented.

Zion Hill—Letter received Friday. No delegation.

Bethlehem—A letter on Friday. No delegation.

Bethel—A. B. Mashburn, *Thomas Morris, *W. W. Nicholas, *W. C. Morris.

Dysartsville—Elders J. C. Grayson, John R. Denton, and brethren A. B. Taylor, J. L. McCurry, L. G. L. Taylor, G. D. Taylor.

Montford's Cove—A. F. Morgan, *J. A. Nichols, J. A. Wilkerson.

Piny Knob—A. B. Haynes, N. J. Bland, *G. B. Melton.

Camp Creek—W. F. Nix, B. Biggerstaff.

Cane Creek—A. E. Wilson, R. K. Wilson.

Round Hill—L. L. Deck, R. H. Barnes, Wm. M. Nanney, Amos Nanney.

THIRD DISTRICT.

Mt. Vernon—W. O. Wallace, R. O. Ledbetter, W. B. Freeman, N. J. Rollins.

Rutherfordton—Elders T. B. Justice, C. B. Justice, *E. L. Taylor, and brethren A. L. Grayson, Z. T. Whiteside, W. L. Lynch.

Shiloh—Elders *Joab Wilkie, A. T. Jones, and brethren William McDonald, A. B. Jones, W. P. Ruppe, D. J. Culbreth.

Holly Spring—Elders *C. C. Case, and brethren W. R. Steadman, *J. G. Snider.

Mt. Zion—Elder *Lewis McCurry, and brethren J. B. Price, J. V. Deviney.

Mt. Pleasant—Elder A. McMahan and brethren B. McMahan, T. J. Goforth.

Floyd's Creek—J. C. Padgett, T. C. Harris.

Cool Spring—Elders *Wm. Harrill, H. D. Harrill J. H. Yarboro, and brethren J. B. Blanton, Matt. McBrayer, M. H. Flack.

Mt. Lebanon—M, D. Wilson, Joseph Scoggin.

First Broad—J. M. Melton, Jr., J. C. Fortune, J. L. Gamble.

---

*Absent.

11. Invitation extended to newly constituted churches, and churches dismissed from other Associations with a view to joining this Association. None applied.

12. After a song by the choir, the Association proceeded with the election of officers with the following result: Moderator, Elder J. C. Grayson; Clerk, Adin L. Rucker.

13. On motion, the order of business of last year is adopted for this evening only.

14. Corresponding Messengers invited to seats, and accepted by the following:

Kings Mountain Association—Elders G. W. Rollins, A. A. McSwain, J. B. Bridges, and brother A. B. Blanton; Elder Bridges representing the Prof. C. E. Taylor in the endowment of Wake Forest College.

South Fork Association—Elder J. K. Faulkner and brother J. L. Wilkie; Elder Faulkner representing State Missions, Board of Education, and the completion of Lincolnton church.

Catawba River Association—Elder G. W. Harman, representing the completion of the church at Old Fort.

15. Invitation extended so as to include any brethren from a dis-

tance, who are in any way connected with the interests of the denomination in the state, which was accepted by Elder P. H. Pernell, of Louisburg, representing the Home Mission Board; brother J. C. Scarborough, of Raleigh, representing general education.; Elder W. T. Jordan, of Lumberton, representing the BIBLICAL RECORDER.

16. The following committees were appointed:

Foreign Missions—Elders H. D. Harrill, C. B. Justice, G. W. Harman.

Education—Elder C. B. Justice, J. C. Scarborough.

Religious Exercises—Pastor and Deacons of Rutherfordton church.

State Missions—Elders J. K. Faulkner, W. T. Jordan and Bro. J. A. Wilkerson.

Periodicals—Elders W. T. Jordan, G. W. Rollins, Dr. M. M. Landrum.

17. By special motion, on

Home Missions—Elders P. H. Pernell, T. B. Justice.

18. On motion, the Moderator and Clerk are instructed to report "Order of Business" to-morrow morning at 9 o'clock.

19. Prayer, Elder G. W. Rollins leading.

20. Adjourned until 9 o'clock to-morrow. Benediction by Elder W. T. Jordan.

SECOND DAY.

FRIDAY, October 5th, 1883.

21. The Association re-assembled in the house at 9 o'clock. Praise service conducted by Elder J. M. Bridges as follows:

22. Hymn, "There is a fountain filled with blood."

23. Prayer, Elder G. W. Harman leading.

24. Lesson, Deuteronomy 10th chapter, and beginning at 20th verse.

25. Hymn, "Come thou Fount of every blessing."

26. Prayer, Elder J. M. Bridges leading.

27. "There's a land of love, shining far above." (Song.)

28. Prayer, Elder J. C. Grayson leading.

29. The Association called to order by the Moderator.

30. Roll called and absentees marked.

31. Minutes of yesterday read and approved.

32. Report on "Order of Business" read and adopted as follows:

Your committee on Order of Business submit the following arrangement of the different subjects likely to come prominently before the body:

(1.) Meet at 9 A. M. each day, sermon at 11, recess of an hour and a half, meet again, and adjourn at pleasure.

(2.) Call the roll.

(3.) Read proceeding of previous day.

(4.) Read Rules of Order.

(5.) Appoint committees.

(6.) Call for reports of committees and consider queries from churches.

(7.) Appoint Corresponding Messengers.

(8.) Appoint Union Meeting and ministers to attend.

(9.) Appoint time and place of next Association and minister to preach Introductory sermon.

(10.) Appoint delegates to Baptist State Convention.

(11.) Miscellaneous business.

J. C. GRAYSON,
A. L. RUCKER,
Committee.

33. On motion, Order of Business is suspended requiring the Clerk to read Rules of Order.

34. Elder O. T. Gregory, Secretary State Baptist Convention, and Bro. J. H. Mills, Superintendent Oxford Orphan Asylum, are recognized and invited to seats in this Association, which were accepted.

35. The following additional committees were announced by the Moderator:

(1.) *Finance*—L. L. Deck, A. B. Mashburn, J. M. Melton.

(2.) *Temperance*—Elder J. R. Denton, R. K. Wilson.

(3.) *Sunday Schools*—Dr. M. M. Landrum, Rev. J. H. Taylor, Rev. W. H. Logan, T. C. Page.

36. ELDER W. T. JORDAN read the report on Periodicals as follows:

REPORT ON PERIODICALS.

It is every Christian's duty to aid in the circulation of a healthy religious literature. No obscene or immoral reading should find its way into any family or community.

Parents owe it to their children to make their homes attractive by supplying them with good books and good papers. Pastors owe it to their churches to keep them posted in the work of the Master in the denomination, and nothing can do this more effectually than a reliable paper. We believe the *Biblical Recorder*, the organ of our Convention, to be safe in doctrine and in every way efficient and reliable. We also commend *Kind Words* as the best Sunday School paper, the *Foreign Journal* and the *Blue Ridge Baptist.*

W. T. JORDAN,
M. M. LANDRUM,
G. W. ROLLINS,
Committee.

ELDER C. B. JUSTICE knows of no agency equal to the *Recorder* as a medium of religious communication and instruction. It tells of the work of the several boards of the State Baptist Convention. Knows a brother that takes the *Outlook*—takes it himself, but uses it for kindling-wood. The *Recorder* is needed to stir us up. The brethren all over the State become acquainted through it.

ELDER W. T. JORDAN thanks Bro. Justice for his words of encouragement. Is not well, but thinks he should say something. His church at Lumberton has granted him a vacation of three months to travel for the *Recorder*. The people are afraid of sewing machine and book agents. Does not feel embarrassed in representing the *Recorder*, for the brethren only want an opportunity to subscribe for it. Is not personally acquainted with many of the brethren of this Association, but he knows through the *Recorder* the

names of the brethren whom he expects to meet here. If you wish to keep up with the work of the denomination take it. Good literature at fair prices is cheaper than bad at nothing. You owe it to your family to make home attractive. Why do more farmers' wives go crazy than any other class? Because of that incessant, never ending routine of daily labor incident to farm life. Farmers, take the RECORDER for your wives and children. One of the best evidences of a man's business and religious worth is the fact that he is a subscriber to the RECORDER.

BRO. J. H. MILLS—Relates the story of a young man who read the "History of a London Robber," and the poisonous effect it had on his mind, and his subsequent death on the gallows. Better supply your children with good, sound, healthy literature. They will read something. The Apostles did not need the papers in their day that are necessary now. The Jews occupied a small tract of country on the east of the Mediterranean sea. Pompey had just cleared it of pirates, so that people even sent their children across it to school. The world, as it was then known, was simply one community laved by the waters of the Mediterranean and adjacent seas. Paul was a great observer. He even said something about the fashions of the ladies; the dresses being so similar in these provinces. But how different now! The whole world has been traversed by man except the extreme poles; and many now are constantly hazarding fortunes and lives to get there. The world must keep posted. Hopes there is no delegate present who does not take at least one religious paper. "A stranger feels this much interest in you."

ELDER T. B. JUSTICE—Has been a subscriber to the RECORDER for many years, and expects to take it as long as he lives. Would as soon beg for money to pay for it as to pay for his bread. He also enjoys reading the *Blue Ridge Baptist.* Thinks it well worth the price—$1 a year—to any one wishing to take it.

DR. M. M. LANDRUM states that he represents the *Blue Ridge Baptist* and will receipt for subscriptiions to it.

ELDER G. W. HARMAN—You may call me a book agent or not as you like. I have a few books along which I wish to sell to any of the brethren who may wish them. I always carry a supply with me.

ELDER O. F. GREGORY—Will receive subscriptions to the *Foreign Mission Journal.* We pray, "Thy kingdom come." How much do we mean it? The RECORDER tells us every week. This is being done. Take more of the religious literature of the denomination. The more we read the more we are willing to give.

DR. LANDRUM speaks for *Kind Words.*

ELDER P. H. PERNELL—The first thing I did when I arrived in your town was to go to the post office. Why? To hear from my family. The RECORDER is a letter every week from the great Baptist family of North Carolina. I quit taking the RECORDER a while once. I got cold and thought of quitting my calling. I did not know what was wrong, but I do now. The RECORDER was lacking. I do not propose to let my subscription run out again.

BRO. J. C. SCARBOROUGH—We forget sometimes that we are citizens of a great commonwealth. Take the RECORDER and other papers also. We should not confine our reading to one paper. Subscribe for your county paper. We should become a reading people. As Baptists don't be narrow-minded. As a denomination we will best succeed by reading.

The report is adopted.

37. On motion, the report on Foreign Missions is made special order for 2 o'clock to-day.

38. The hour of 11 o'clock having arrived, the business is suspended for preaching.

39. Hymn, "There is a beautiful story."

40. Prayer, Elder O. F. Gregory leading.

41. Hymn, "Simply trusting Christ to-day."

42. Sermon, Elder P. H. Pernell, from 2d Cor., 13:5. "Examine yourselves, whether ye be in the faith; prove your own selves."

HEADS OF DIVISIONS.

I. An earnest longing to get away from sin.
II. A turning away from sin in heart and in practice.
III. Unfeigned gratitude to God.
IV. "Thy will be done."
V. Love for God's people.
VI. A forgiving spirit.
VII. An earnest desire for the salvation of others.
VIII. A readiness to forsake everything to follow Christ.
IX. Love for the Bible.
X. Longing to be with Jesus.

43. After usual and special announcements, and the song, "Bear ye one another's burdens," adjourned one hour.

44. Benediction, Elder J. C. Grayson.

AFTERNOON SESSION.

45. Hymn. "I hear thy welcome voice."

46. ELDER P. H. PERNELL read the report on Home Missions, which was as follows:

REPORT ON HOME MISSIONS.

The Home Mission Board of the Southern Baptist Convention has undertaken a great work for the Master. They propose to try, during the conventional year, to raise in the Southern States $76,000. They have proportioned this amount among the different States, and ask of North Carolina $5,000. Bro. A. G. McManaway, the Vice-President for North Carolina, in counsel with other wise and prudent brethren, has proportioned this amount among the different Associations of the State, and asks of the Green River Association $100, which amount we hope the churches composing this Association will raise during the conventional year. The demands on this Board are very pressing, and the cry is coming up from nearly every State, "Come over and help us." We feel that this Board has been very much neglected in North Carolina, and therefore we recommend to the pastors and churches than they do all in their power to raise the $100 asked for, and let the glorious work go on.

Respectfully submitted, P. H. PERNELL,
T. B. JUSTICE.

Pending the motion to adopt,

ELDER P. H. PERNELL said:—Three words thrill every heart—mother, home and heaven. I came here to represent Elder A. G. McManaway, of Louisburg, who is one of the vice-presidents of the Home Mission Board of the Southern Baptist Convention. We ask

the Green River Association for one hundred dollars. Bro. Ray has made a map of North Carolina representing the location of nearly all the Baptist churches in the State. Some one has said, "North Carolina for Jesus." Let our motto be, "The United States for Jesus." The Indians have greater claims upon us than we are apt to recognize. The few that are left, now but a handful, have been pressed further and further west beyond the pale of civilization; and are being driven even now on and on before the more powerful civilization of the Anglo Saxon race. The very land upon which we and our homes now stand was once the property of the red man.

Here the Moderator interrupted the speaker, and announced that the hour for the special order had arrived, the consideration of the report on Foreign Missions.

By motion of Elder C. B. Justice, the rules are suspended and the time extended 30 minutes for the further consideration of the report on Home Missions.

Elder Pernell then proceeded to lay the claims of the Board before the people. Tells what the Board has done and is doing. Speaks of the territory embraced by the Convention, and the destitution at many important points to the Baptists. He represents the same work that the lamented Elder Elias Dodson represented at the time of his death, and to whose memory he pays an eloquent tribute.

At the close of his remarks a hat collection was taken for the Home Mission Board amounting to $11.00.

The report was adopted.

47. ELDER H. D. HARRILL read the following report on Foreign Missions:

REPORT ON FOREIGN MISSIONS.

The Foreign Mission Board has in its employ 68 missionaries, 30 of whom are native assistants. They are laboring in China, Italy, Africa, Brazil and Mexico. There are 1,032 members in the native churches, 564 pupils in the schools, and last year 124 were baptized. The cost of maintaining this work last year was $56,804.71. The Board proposes to raise this year $100,000, and have asked North Carolina to raise $8,000. The quota of Green River Association is $100, and we recommend that we endeavor to raise this amount before the 1st of April next, and remit the same promptly to Bro. B. F. Montague, Treasurer of Baptist State Convention, Raleigh, N. C.

The Central Committee of Woman's Mission Societies in North Carolina has been located in Charlotte, with Mrs. O. F. Gregory as President, and Mrs. A. B. Todd as Corresponding Secretary. We recommend the formation of Woman's Mission Societies in every church, and that they report to and co-operate with the Contral Committee.

We learn from the last report of the Board that seven new laborers were sent last year into the field, and yet every mission station is calling for reinforcements. Great is the need of men and money to carry the gospel "to every creature;" but a greater need is that the Holy Spirit shall deepen Christian conviction as to the obligation to give the gospel to the nations of the world.

H. D. HARRILL,
G. W. HARMAN,
C. B. JUSTICE,
Committee.

Pending motion to adopt, Elder O. F. GREGORY addressed the body. Tells of the needs of the Board—of the trials of our foreign missionaries: Yates, Graves and Crawford in China; Walker and Pruett in Siam; Taylor in Italy; David in Africa. Speaks also of mission work in Mexico and Brazil. Thinks many of our churches are not doing their duty in this matter. One church with 88 members gave 25 cents; fourteen gave nothing. Giving is a grace as much as faith, hope or other christian virtues. Recommends monthly meetings to pray over and talk about missions.

ELDER C. B. JUSTICE feels like making a speech, but will get the choir to sing it.

The choir sang, "There is a wail from the Islands of the sea," after which the delegates pledged the following amounts to be paid by their respective churches on or before the first of April next, as indicated in the report:

Cooper's Gap,	$ 5 00	Piny Knob,	$ 2 00
Chimney Rock,	2 00	Camp Creek,	2 00
Big Level,	2 00	Cane Creek,	2 00
Bill's Creek,	5 00	Round Hill	3 00
Rock Spring,	10 00	Mt. Vernon,	5 00
Mountain Creek,	5 00	Shiloh,	2 00
Silver Creek,	5 00	Mt. Zion	2 50
Columbus,	5 00	Mt. Pleasant,	5 00
White Oak,	5 00	Cool Spring,	10 00
Pleasant Hill,	2 50	Mt. Lebanon,	3 00
Green River,	5 00	First Broad,	2 00
Stone Mountain,	2 00	Hat collection, cash,	3 00
Dysartsville,	10 00		
Rutherdfordton,	15 00	Total,	$123 00
Montford's Cove,	3 00		

The report was then adopted.

48. Corresponding messengers appointed to attend the several Associations, as named below:

(1.) *King's Mountain*—Convenes with the church at Big Spring, 12 miles northwest of Shelby, N. C., on Thursday before the 4th Sabbath in September, 1884. Elders J. H. Yarboro, J. C. Grayson, H. D. Harrill and brother J. B. Blanton.

(2.) *Broad River*, which convenes with the church at ————, embracing the 1st Sunday in September, 1884. Elders J. H. Yarboro, C. B. Justice and Dr. M. M. Landrum.

(3.) *Catawba River*, which convenes with the church at Smyrna, Burke county, 12 miles northwest of Morganton, and embracing the 2nd Sunday in October, 1884. Elder J. C. Grayson.

49. On motion, it is agreed that the next Union Meeting of this Association be held with the church at Dysartsville, beginning on Friday, the 29th day of August, 1884. The following ministers were appointed to attend: J. H. Yarboro, C. B. Justice, M. M. Landrum, J. H. Taylor, J. M. Taylor.

50. On motion it is agreed to open correspondence with the Henderson County Association, which will convene with the church in Hendersonville, N. C., on Thursday before the 2nd Sunday in October, 1884.

Messengers appointed under this motion are: Elder C. B. Justice, and brethren H. Portrum, A. L. Grayson and I. S. Higgins.

51. On motion, Elder C. B. Justice, agreed to meet in the next Annual Session with the church at Pleasant Hill on Thursday before the first Sunday in October, 1884. Dr. M. M. Landrum to preach the Introductory Sermon; Elder W. H. Logan, alternate.

52. Elders J. H. TAYLOR and C. B. JUSTICE present the claims of Big Level church; and it is agreed that the Association may contribute at pleasure to the fund for the completion of the house being built at that place.

53. Further services announced.

54. Adjourned till 9 o'clock to-morrow, after prayer by Elder H. D. Harrill.

Benediction, Elder J. H. Yarboro.

NIGHT SERVICE.

55. Elder O. F. Gregory preached in the Baptist church at 7 p. m. Text: Matt. 6: 34, "Sufficient unto the day is the evil thereof."

After the service a collection was taken to aid the brethren in Charlotte to complete their church building, amounting to $23.00.

THIRD DAY.

SATURDAY, October 6th, 1883.

56. Association met pursuant to adjournment.

57. Hymn, "How firm a foundation," &c.

58. Prayer, J. C. Scarborough leading.

59. Lesson, Job 29—J. H. Mills.

60. Prayer, Dr. M. M. Landrum.

61. Hymn, "Amazing grace, how sweet the sound."

ELDER G. W. HARMAN said: I greatly love and appreciate the old hymns. This finds a response in every Christian heart. It is true that some of the new hymns are fine, but there are others that I have no sympathy for. I do not like the one beginning, "I want to be an Angel." I expect by God's grace to be something higher and nobler than an angel—an adopted son and heir of God. Give *me* the old songs so full of inspiration and power. "By the grace of God I am what I am."

BRO. J. C. SCARBOROUGH—Job must have been endowed with a great deal of grace. He gave his great wealth to the glory of God. Who has not heard of Alexander H. Stephens—of his early life and its trials? How determined he was under the most unfavorable circumstances—poverty, orphanage, and bad health—to succeed; and how grandly he achieved learning, wealth and fame; and how nobly he used his great power of mind and money to help to elevate others.

Job was largely endowed with the desire to help others. It was not the loss of his children which made him weep, but rather that of his wealth; because he could no longer help the struggling, famishing poor as he had accustomed himself to do. We should only desire riches that we can be enabled to glorify God more. Let the lesson be—The more wealth the more consecration.

BRO. J. H. MILLS wishes to say some things about "Baptist Usage." What are the deacons of your churches doing? Are they simply handing the bread and wine; and is this all? If so, the office should be abolished. The pastors can do this without much additional thought, time or labor.

Let me suggest that one be made treasurer, three to look after the inside, and three the outside poor. I believe a deacon has the right to preach. Stephen preached a very good sermon once. I knew a pious widow once, but she died. Her little girl does not attend Sunday school now. She has not sufficient clothing. What are the deacons of that church doing? I hired a man to chop wood who did not attend church because he had no coat.

If your poor toiling brother has no coat get him one. The rich are met by the usher at the door and conducted to the best seats; the poor are neglected at the churches and on the streets. Job made the widow's heart sing.

I knew a man by the name of Bell who kept a mill. He was very popular, but he died. His family now are very poor. I went to see them once, and valued the furniture at one dollar and fifty cents. They do not attend church now. What are the deacons of that church doing?

I knew a stingy Baptist once who charged Dr. Wingate two dollars for riding a few miles with him in his buggy to an association. This brother was worth twelve thousand dollars. I stayed all night with him in 1869. He did not charge me. I abused him all night. In 1873 he and his wife were both dead, and his grand children are now in the Orphan Asylum at Oxford. I took four children from the families of a rich church on the Chowan River to the same asylum. All they knew of religion was that "A man prayed when mother was buried." What were the deacons of that church doing? I was deacon of a church myself once. I have many things to regret with reference to my action, rather my inaction, during this time. Hunt up your poor and provide for their wants. We are crazy over numbers. We need more workers, more piety, more liberality, more zeal. I heard a Jewish Rabbi say in a speech that, "The Jews don't travel on Sunday. They give a tenth of all they have." They are ahead of us in these matters. But I did not intend to talk so long.

62. Prayer, Elder J. C. Grayson leading.

63. On motion, the rules of order were suspended requiring the Clerk to read minutes of yesterday, and the calling of the roll until evening.

Elder R. D. Mallory, President Shelby Female College, was recognized, and, upon invitation, accepted a seat.

64. BRO. Z. T. WHITESIDE expressed a wish to renew the claims of Big Level church, presented by Elder J. H. Taylor yesterday evening, and asks permission to take a collection for said church to assist in the completion of their house of worship. The request being granted, a collection was taken amounting to ten dollars ($10) and turned over to Bro. Lewis Yarboro.

65. DR. M. M. LANDRUM read the report on Sunday Schools.

The Association was addressed by BRO. J. H. MILLS, ELDER G. W. HARMAN, ELDER J. K. FAULKNER, ELDER C. B. JUSTICE, BRO. J. C. SCARBOROUGH, and adopted as follows:

REPORT ON SABBATH SCHOOLS.

This department of Christian labor has become very widely extended, so much so, indeed, that but few churches are recognized as efficiently equipped for service which do not establish and sustain Sunday Schools. Amid the multiplied interests which claim the attention of workers for Christ, there are few which appeal to our sense of religious obligation with greater urgency than this. For what can be more important, or more likely to secure the approving smile of Him who took little children in His arms and blessed them, than to plant in the tender hearts of youth the principles of heavenly truth, and instruct them to commit their eternal interests to the "Holy Child Jesus!"

It is cheering and encouraging to be able to announce the fact that, with but few exceptions, there is a Sunday School in every church of this body. We are of opinion that there is at least improvement, and that each church should regard the Sunday School as a proper part of its work for Christ, and not an enterprise separate and distinct from it; that next to the preaching of the gospel by the embassadors of Christ, nothing would be better calculated to enhance the value and conduce to the prosperity of any church than for the entire membership, *old* and young, to constitute themselves into a school for the study of God's Word every Lord's day. There is an additional reason for urging this course upon the churches, which is that by this means they will measurably avoid the peril of encouraging the idea in the minds of the children that the Sunday School is a sort of little church of their own, with which the grown up people have nothing to do. The exercises of the Sunday School should melt insensibly into the public exercises of the sanctuary, or be succeeded by them; and we shall thereby avoid the danger of alienating the minds of the children from the church and its divinely appointed ordinances. We think it also of great importance that a careful supervision of the literature which comes into our Sunday schools should be made by competent persons. We should see to it that in the books and papers which are put into the hands of our pupils there is nothing shuffled, nothing concealed, nothing compromised, affecting those principles which Christ has given us to conserve and to propagate. In short, we should encourage the dissemination of no literature that is not distinctly and emphatically baptistic. Respectfully submitted,

M. M. LANDRUM, Ch'n,
T. C. PAGE,
W. H. LOGAN,
J. H. TAYLOR,
Committee.

66. ELDER J. K. FAULKNER read the report on State Missions as follows:

REPORT ON STATE MISSIONS.

During the last conventional year the State Mission Board had under its supervision thirty-eight missionaries reporting their work, in whole or in part, to the Secretary, Bro. John E. Ray.

To these are accredited as the result of their labors three hundred and ninety-six conversions and baptisms, with twelve churches organized. The Secretary received and disbursed $3,270.56.

We are yet in the midst of the labors and anxieties of the present year. The Board has under appointment twenty-seven missionaries, besides twenty-seven others reporting through the different Associations, making fifty-four in all.

The Board is in arrears with the missionaries, and Bro. Ray is now calling for two thousand dollars in order to report no indebtedness at the meeting of the Convention in November next. This will necessitate an increased effort on the part of the pastors and churches all over the State. This Association was, in some way, pledged to contribute one hundred dollars during the year. We have reported in the letters to this body $107.72. This virtually declares the Association out of debt, in this particular. However, the present needs and future expectations of the Board call for increased liberality. Will you do your part? The chief business of the church and the greatest pleasure of the Christian is to fulfill the commission—"Preach the gospel to every creature."

The State Board of the Convention is a favorite medium of communication with our own people and fellow citizens. Through it let us come up to the help of the Lord our God.

J. K. FAULKNER,
J. A. WILKERSON,
W. T. JORDAN.

Pending the motion to adopt ELDER J. K. FAULKNER said: I came to ask you to contribute one hundred dollars—the amount apportioned to your Association by the State Convention; but I find from the church letters sent up that you paid during the Associational year one hundred and seven ($107) dollars. The Board needs two thousand dollars additional, but I am at a loss to know just what part of this amount your Association should pay. The State Mission Board owes the missionaries in their employ for nearly six months. Fifty-four are working in the State by direct contract with this body and of the different Associations composing it. I shall simply ask you to contribute at pleasure. I shall not ask for a collection now.

I do not like the word *tenth*, because no such requisition is needed. The tenth is a rigid, ours a flexible rule of giving. Accumulation is not needed now if we have faith in ourselves for the future. Accumulation and faith are very different things. A German traveler found a family sitting over the embers of their recently burnt dwelling, and in Teutonic accents tendered the father ten dollars as the price of his sympathy. Are we to consider relative amounts? If so, I congratulate you. Probably the State Board did not properly rate the worth of the Green River Association. If not, pay more. We should give the first of the first fruits unto the Lord—not the last dollar in the price of a bale of cotton or anything else. Do not wait until you see whether or not you can think how you may expend every dollar before you make an offering to the Lord. I knew a brother who sold a load of tobacco for ninety dollars. He did not expect to get more than forty or fifty dollars for it. In cases like this I think it would be well to make a large thank-offering to the Lord. I cannot conclude more appropriately than by a quotation from St. Paul, "May the Lord increase you more and more."

ELDER C. B. JUSTICE said: You must come up to this Association next year out of debt. I will send a postal card once every

three months to the brethren reminding them of their duty. We will not take a collection now. There will be no necessity in taking a collection next year for any of the general boards of the State Convention, if the brethren will only do their duty. The ouly calls for help will be special calls. I know a Baptist brother worth five or ten thousand dollars who gave 25 cents for missions. Surely the poor have the gospel preached through other agencies than this. We are not doing what we should do. The Women's Mission Societies are doing a great work. If the brethren don't *collect*, I'll send cards to the sisters. Don't call it begging; it is legitimate work. It is not begging, collecting the Lord's money. Pastors, let us do our duty.

BRO. H. PORTRUM don't think the Baptists of North Carolina and of the Green River Association are stingy. They only need information respecting their duty. They are seeking for this information and should have it. He was appointed on the Board of Missions last year—told how he did at his church, (Rock Spring), and how a very poor widow with five children made their contributions. Here are the figures:

General Smith,	5 cents per month,	12 months,	. . .	$	60
Rebecca Smith,	2 "	" "	. .		24
Maggie Smith,	1 "	" "	. . .		12
Columbus Smith,	1 "	" "	. .		12
Total,	. . . . .	. . . . .		$1	08

67. Business suspended at 11 o'clock for preaching.
68. Hymn: "All hail the power of Jesus' name."
69. Prayer, Elder J. K. Faulkner leading.
70. Sermon: Elder J. M. Bridges, from 2nd chapter of Acts, 1st and 47th verses: "And when the day of Pentecost was fully come, they were all with one accord in one place. * * * And the Lord added to the church daily such as should be saved."
71. After the usual announcements, and the song "O prodigal, don't stay away," adjourned one hour and 15 minutes.
72. Benediction, Elder J. K. Faulkner.

AFTERNOON SESSION.

73. The Association re-assembled in the house at 1:30 p. m.
74. Hymn: "Come, thou Fount of every blessing."

The subject of State Missions recurring upon the motion to adopt the report,

ELDER W. T. JORDAN said: This is one of the most important reports that will be presented to the consideration of this body. Within one year 27 towns have been supplied with houses and preaching. Relates in this connection the story of a rusty engine that was cleaned and fixed up, and went bounding across the country with a mighty train of cars drawn after it. The brethren only need steaming and fixing up to do a mighty work in North Carolina. The Baptists of the State represent a lion asleep. They need only to be awakened. The people are hungering for information, which the pastors must give them. Christian experience is common property. I will relate a part of my own. I have been in the ministry five years. When I went to Robeson county, I found nothing but destitution—neither Baptist churches nor preaching. I arrived there $45 in debt,

with two sermons as my stock in trade. One of these I delivered in Rockingham, the other at Laurinburg, and was forced to preach one of them a second time at Lumberton. During my five years stay they have expended for all purposes more than eighteen thousand dollars. This includes, of course, the cost of building three (3) churches; one of which, that at Laurinburg, cost $2,600, and the one at Lumberton $6,000. The church at Lumberton is very much such a building as this—the seating capacity, finish and style being very similar. The church at Laurinburg pays brother Stough $600 for two Sundays. The church at Lumberton paid me first year $200. They are paying me now $700. From these facts the brethren may be able to gather some idea of what we are doing in my county. Again: Some people complain because, as they allege, our best preachers leave us and go to other fields of labor. What use would you have for a whale without water for him to swim in? It would be best to get the water first and then get the whale. Take the preachers you have and pay them so they can attend to the duties of their pastorates, and you will be surprised that you have raised your whale at home. It is said that the dust at the base of a mountain is much finer than at the summit. The greater the pressure the more strength you have. The more you give the more you are enabled to give. The speaker here pays a touching tribute to a lady missionary, who before the moment of her departure came, went into her private room for the last time and prayed, "O, God, give me strength for this hour," and brushing the tears hastily from her cheeks, came out and bade her son adieu; "because," said she, "I would not for the world have him know that I even shed a tear in the discharge of a christian duty."

The report was adopted.

75. ELDER C. B. JUSTICE read the report on Education, as follows:

REPORT OF COMMITTEE ON EDUCATION.

MINISTERIAL EDUCATION.

The education and proper training of our ministers for efficient work in the preaching of the Gospel to the unsaved and in training and disciplining the churches for the work which the Lord has given them to do, stands first in importance to us as Baptists and to the progress at home and abroad of the Gospel of Jesus Christ as we believe and hold it.

The churches must be trained, taught in the Word. The preacher must be the teacher of the church. If he is not qualified to teach the members of his church will remain untrained and the works of the Lord will not prosper in his hand. An examination into the history of our brethren who have been aided by the Board of Education of our Convention, in the prosecution of their studies at Wake Forest College in preparation for the work of the ministry, will show that, with but few exception, they have been the earnest friends and promoters of Foreign Missions, Home Missions, State Missions, Sunday Schools, Church Extension and of every object that is for the glory of God and the good of souls. When the cause of ministerial education has been properly presented to the churches and the facts in reference to the work of the Education Board have been given, the members of the churches have responded with their contributions to sustain the work and with their prayers for God's

blessings on the brethren seeking thus to qualify themselves for the preaching of the Gospel of Jesus Christ. We are informed that there are now at Wake Forest College about thirty-five young brethren who are striving to secure an education that they may enlarge their usefulness as ministers of the New Testament. The Board of Education will need enlarged contributions from the churches if these brethren are to be aided. We therefore ask the pastors of the churches of this Association to present the claims of the Education Board to their churches and endeavor to secure liberal contributions to the cause of ministerial education. We advise all our brethren who are impressed with the duty of preaching and have satisfactory evidence that they are called of God to the work of the Gospel ministry, to seek as thorough training as possible for their work under competent teachers; and we urge the churches to aid them in their efforts in this preparation.

THE EDUCATION OF OUR CHILDREN.

The Baptist State Convention at its session with the church at Warrenton in 1882, set apart a time for the discussion of the question of General Education among our people. This action of the Convention was, in the opinion of your committee, wise and eminently proper. It sets a good example before the Associations and becomes a precedent which should be followed by all our Associations and Union Meetings, for the discussion of this all-important, and yet, strange to say, much neglected subject. Very many of our people are neglecting, under one plea and another, the education and proper training of their children. Many have come to regard the subject of educating their children, not as a duty which they must meet in the fear of God and discharge to the very best of their ability, but as a matter of little consequence to themselves and to their children, and as something which they may do or not as they choose.

We think that the parent who neglects the education of a child and fails to train the child for usefulness incurs thereby a fearful responsibility, violates a religious obligation and commits a sin of fearful consequences. We therefore urge upon our people a careful, a prayerful consideration of this subject. Will God hold us guiltless for this indifference to and neglect of a sacred duty? We think not. Then let us act promptly. There is no time to lose. What is to be done must be done quickly.

We should seek to build up good schools in every community and to hold up the hands of all true educators of youth, and hold to the position that the school is for building up the children and not the children for building up the schools merely.

We believe that Wake Forest College is worthy of our highest commendation for the work it has done for the denomination in the education of ministers and laymen for usefulness in the churches and in the education of our citizens for usefulness in society and service to the State.

The Board of Trustees of the College, through Bro. C. E. Taylor, is endeavoring to increase the endowment fund to $100,000 that it may be placed on a sure basis and that its course of instruction may be enlarged and improved. We recommend that our brethren aid as liberally as possible in this important work.

We would recommend to the Baptists of this Association the Baptist Female College at Shelby, N. C., in charge of Elder R. D. Mallary, assisted by an efficient corps of teachers. It is worthy of the support of our brethren.

We would call attention to Judson College, located at Hendersonville, N. C., and presided over by our dear Bro. Boone, as one worthy of our support and patronage.

C. B. JUSTICE,
J. C. SCARBOROUGH,
Committee.

BRO. J. C. SCARBOROUGH spoke: I shall speak for all schools, and for the education of the masses. I think this report the most important that has been, or that will be, presented to the consideration of this body. I would not be understood as putting the claims of education before those of religion. The ignorant can and do receive Christ. But, without education, no progress can exist. It is the handmaiden of religion. I am a member of the State Mission Board. This Board may establish churches through your liberality all over the State; but without the education of the masses these churches must die. I have some appalling statistics to present to your notice, but hope to be able to put them in such a form as not to seem dry. There are in North Carolina, according to the census returns of 1880, 145,296 persons that can neither read the Scriptures nor the ballot they vote. Of these 87,076 are colored, and the remainder, 58,218, are white. More illiteracy exists among the women than among the men. Taking the whole population, nine states are below us—taking the white population alone, only one. Strange to say, our brother in black raises our standard of intelligence upon a comparison with our sister states of the South. The colored people have made greater progress in North Carolina than in most of the Southern States since the schools have been opened up to them. It is hoped that every Christian and patriot in our grand old State will contribute something toward their elevation to an intelligent and christian citizenship. It is a duty we owe them. I hope my countrymen will not think I underrate them. I can only commiserate them. The small boy is confined to a radius of only a few feet in casting a stone, while the strong arm of a well developed and muscular man can hurl with apparent ease a hundred fold larger stone hundreds of yards beyond. A like ratio exists between the uneducated and the educated mind. Just in that proportion as one man outranks another in intelligence, he has the vantage ground in the great battle of life, which begins at the portals of our existence and ends with our exit to the grave. I am here to plead for your children. God will not hold you guiltless unless you make every possible effort to educate them. I believe as much that God will call you to account for this omission of duty, as I believe I have a being. No christian can look upon our situation without shuddering. Let us remedy this evil, or the necessity of it by educating the masses. 145,294 votes is a larger number than any State candidate or presidential elector ever received; yet we have this number of persons who cannot read their ballots. These voters should be educated. Voting is not a privilege, as most men think, but a *duty*. *We must vote*, and to vote understandingly, *we must educate*. The tendency of the political discussions for many years past has been demoralizing, rather than educating and chris-

tianizing. The remedy for this evil belongs to christians alone. I am tired of all classes complimenting the people on their ignorance.

You don't love your children when you keep them from school to make a bag of cotton more. The tobacco counties are behind—why? This crop requires so much attention that the children can give it. The people in the tobacco and cotton counties are stealing the birthright of their children. Their birthright is an education. Get the best talent in your schools that you can. If your child is sick, you call in the best physician you can get; if you have an important land suit, you apply to the best attorney in your town. How much more important the education of your children! Here the mind—the immortal mind of the child receives an impress that no time can efface.

The colored people are more enthusiastic about this matter of educating their children than many of the whites. I know a school where the boys each carry a nickel every morning to supplement the teacher's salary. Is it not hard to think of a manly Saxon boy working hard and faithful for a whole year with the hope of attending school the next, when he is told by his father that he must reman at home this year also? "Father, you promised me that I should go to school this year." But the father has found a pretext to keep his aspiring and noble boy at home in the purchase of a few more acres of land, that were not needed. So it is with the boy until he arrives at his majority and resigns himself to his fate. What are his reflections when called at last to the grave of that parent, who in his zeal for property, forgot the greatest interest—the education of his children. "O, father, you knew your duty to me, but you did it not." What can such a man promise himself when some unlucky turn of the wheel of fortune shall reveal to him the fact that he is penniless.

The battle of New Orleans was fought many days after the treaty of peace between the United States and Great Britain. Such a thing will not occur again in this age of electricity. The world is advancing. Your children have a right to share in its conquests. But don't educate to make money. Educate rather that you may be enabled to elevate your fellow-man.

No man ever attained a higher position than did Gen. Lee in the hearts of his countrymen—both soldier and statesman; loved and honored by his friends; admired and respected by his foes. From more than one of the mighty nations of the East he refused all that wealth, honor and fame could bestow, to crown his last years with the noblest of all the avocations of his life—that of a TEACHER.

ELDER J. M. BRIDGES has been waiting some time to speak for Wake Forest College and ministerial education, and, like the boy at the table, wishes to know whether he may "dive in." The man with a dull ax can bruise round in a forest amazingly; but he who expects to succeed must grind his ax. The man who goes into a harvest of golden grain makes it his first duty to see that his sickle is put in proper condition for the harvest. The harvest of souls is ready to gather. An educated ministry is needed to garner them in. It is necessary to be educated to preach. I feel my want of an education every time I try to preach. I felt it as I stood before you today. I am an uneducated man, but I expect to be a *student* as long as I live. Wake Forest College needs twelve thousand dollars to complete the endowment this year. I hope the brethren of this Association will find it largely in their hearts to assist Bro. Taylor in its completion.

DR. R. D. MALLARY would underscore, emphasize and italicise every word that that good brother said. He hoped, however, that the brethren in their zeal for Wake Forest would not forget Shelby Female College. He left Georgia a year ago and came to Shelby and planted his stakes there, and proposed, by God's help, to drive them deeper and deeper. The people should educate their daughters. When Christ arose from the dead he first appeared to the women, and the news of his resurrection began to spread, and is spreading on to-day. He knew who would herald the glad tidings. I told my boys, God being my helper, I would educate them if possible, but if any suffer, it must be you and not your sisters.

The report was adopted.

76. BRO. L. L. DEEK read the report on Finance as follows, which was adopted without discussion:

REPORT ON FINANCE.

Your committee on Finance report $38.15 sent up by the churches for minutes. We recommend that the Clerk of the Association be allowed ten dollars for his services, to include furnishing blank printed letters for each church as adopted by the Association heretofore; and that the balance be expended for the printing of the minutes, the same to be distributed to the churches in proportion as each church has contributed to the minute fund.

L. L. DEEK,
A. B. MASHBURN,
J. M. MELTON.

77. On motion, the business of the evening was suspended, the Association to meet at night.

78. Hymn, "I need the prayers of those I love."

79. Prayer and benediction by Elder J. K. Faulkner.

NIGHT SESSION.

80. Hymn, "Sleeper, awake, the sun is high."

81. Association called to order by Elder C. B. Justice, Moderator *pro tem.*, the Moderator being absent.

82. DR. M. M. LANDRUM speaks for a destitute field lying between Green and Broad Rivers.

BRO. J. M. TAYLOR says the place was formerly known as a place of shooting-matches and blockading. Has been preaching there a year, and thinks the prospect for building up a good church at that place very favorable. There were ten professions of religion there this summer, among whom was a boy who had heard only three sermons during his whole life. Asks leave to take up a collection to help them to complete a house of worship in process of construction.

BRO. H. PORTRUM corroborates what Bro. Taylor says, and thinks the Association should assist him in this work.

ELDER J. H. TAYLOR visited this neighborhood twice by request, and fully concurs in the facts as stated.

Hat collection taken amounting to $7.78.

83. DR. LANDRUM offered the following resolution:

Resolved, That we, as delegates representing the churches of the Green River Association, hereby agree to make an earnest effort to raise from the churches of this Association an amount sufficient (say $110) to defray the expenses of Bro. J. R. PENDERGRASS, who is now at Wake Forest College educating himself for the ministry.

ELDER T. B. JUSTICE said he thought it unnecessary to say anything in favor of Bro. Pendergrass. He was a student in Bro. Whiteside's school at this place for some time and is known to most of you. His father was a minister of our Association, and died in the service of the church.

ELDER W. T. JORDAN thinks this the most important subject yet brought to the attention of this body. Thinks it a fitting tribute to the memory of Elder J. F. Pendergrass, deceased, that the mantle of the father fall upon the the son as the adopted child of the Green River Association. Does not know young Pendergrass personally, but has a great deal of sympathy for such young men. Has never attended an Association so willing to contribute to everything. Recommends an assessment on the churches to raise the required amount. It has been said by some one that Washington was left childless that America might call him father. Gives touching incidents in the experience of many of the Wake Forest beneficiaries, and the kindness shown them by the Board. Relates his own experience as a student and a child of affliction. God forbid that the time shall ever come when the educated only may preach. The speaker then pays a grand tribute to the memory of the deceased Elders, J. F. Pendergrass and Wade Hill.

BRO. Z. T. WHITESIDE said: It is a safe investment to spend money on young Bro. Pendergrass. He was a student of mine. I know him. He is a man of integrity of whom the denomination is not ashamed now, and of whom they will be proud on his return from College.

BRO. H. PORTRUM met him in the Association a year ago at Dysartsville at a time when the brethren fell short of raising one hundred dollars—the amount asked for by the Board for ministerial education—by seven dollars; and young Pendergrass was one of the seven men who paid this deficiency.

BRO. J. M. BRIDGES—The Lord is opening the hearts of the people. Be encouraged. Educate Bro. Pendergrass. This is the noblest monument you can raise to the memory of his sainted father.

DR. R. D. MALLARY was astonished at the grown men with beards and bass voices on a recent visit to Wake Forest College. Don't forget Shelby Female College. I never charged a minister of any denomination, living by the ministry, a cent of tuition in my life. Don't forget to educate your daughters. Each generation depends upon the character of its women. Education and religion are peculiarly fitting to them. You may educate your sons, but they will go away to some other state unless you ——. But you know what I mean.

ELDER J. K. FAULKNER said he thought this Association needed more enthusiasm. Put something to each of the five general objects of the Baptist State Convention. The Education Board is supporting 35 beneficiaries at a cost of $300 per month. The highest amount that has been sent up during any one month was $142. Bro. Taylor's letter says: "Disaster unless immediate help comes."

ELDER H. D. HARRILL: This Association is not opposed to education. We have either given or paid every cent asked for by this Board, No one realizes the want of an education so much as the poor boy who feels that he is called to preach the gospel of Christ. God speed the day when we shall have better ministers than those who preach the gospel now.

The resolution is adopted.

ELDER J. R. DENTON read the report on Temperance, which was adopted as follows:

REPORT ON TEMPERANCE.

The committee on Temperance beg leave to say that they have no means of knowing the condition or standing of the churches in this Association in regard to temperance.

We think that any organization requiring reports ought to provide some means for obtaining the information necessary to enable persons appointed to this work, to make correct statements. As it is, we cannot tell you whether the cause of temperance is advancing or retrograding among our people.

Respectfully, J. R. DENTON, Ch'n.
R. K. WILSON.

Pending motion to adopt,

ELDER T. B. JUSTICE apologised for the committee. In the absence of facts, they hardly knew what to write.

BRO. J. H. MILLS says he is not in the habit of making speeches on Temperance reports. Thinks a half chicken more in keeping with the law, "be temperate in all things," than a whole one. There is a church down on the Chowan river where, after considerable debate, they have decided that a brother, who takes two drinks a day, has no right to vote against a sister for shaking her foot.

BRO. J. C. SCARBOROUGH suggests as a means of getting at the facts, at the absence of which the committee complains, that the churches hold experience meetings and note whatever progress may have been made. In the East, and among the fogs and malaria of that section, the brethren find many excuses for drink. Here in the midst of the mountain air and pure water these excuses do not exist. You have nothing to fear but rattlesnakes. The West has made and is making greater progress in this direction than the East. The dealer in ardent spirits is more culpable than his victim. I have seen a Missionary Baptist preacher go into a bar-room in Raleigh to get a drink.

DR. MALLARY called attention to a recent resolution of the King's Mountain Association recommending non-fellowship with United States revenue store-keepers and gaugers. What will you do with them?

ELDER J. M. BRIDGES complimented the King's Mountain Association for its action in this matter.

DR. LANDRUM asked for a construction of the report on Temperance last year. Does it include U. S. revenue officials?

ELDER T. B. JUSTICE thought improvement during several years past manifestly apparent. The churches have done the best they could under the circumstances. Errors had doubtless been occasionally committed, but instances of this kind were very rare. Spoke of intemperance as the greatest enemy with which the churches had to contend. It could assume more forms, more pretexts and more excuses than anything else. He had been the stern opposer of strong

drink for many years, and expected to raise his voice against it as long as he was permitted to live. The indications are more hopeful every year. We have it down, and by God's help we intend to keep it down.

BRO. L. L. DEEK says he is not in the habit of making public speeches, nor will he attempt it now. I only wish to give a little of my experience because of its novelty. In 1849 I joined an organization called the Sons of Temperance, for which I and another brother, who was guilty of the same offense(?), were excluded from the church. On the same day the same church excluded two members for getting drunk. That church has gone down.

ELDER JORDAN has seen excluded at his church during the five years of his pastorate about twenty persons, several of whom had been intoxicated. Among the number was one woman, excluded for drinking too much.

85. The following delegates to the Baptist State Convention, which meets at Edenton, N. C., on the 14th of November next, were appointed. Elder W. T. Jordan and brethren J. C. Scarborough and J. H. Mills, together with any of the brethren of this Association who may be able to attend.

86. The following resolutions, offered by DR. M. M. LANDRUM, were adopted:

Resolved, That it is the sense of this body, that no church within its bounds should fellowship any member who has anything to do with government distilleries as store-keeper, or in any other way.

RESOLUTIONS OF THANKS.

87. *Resolved*, 1st. That we hereby tender our sincere thanks to the good sisters, brethren and friends of this church and community for their kind and hospitable entertainment of this body and the visitors during its present session.

Resolved, 2nd, That in consideration of our high esteem for the sweet and soul-cheering music rendered by the choir of ladies and gentlemen during the session, we return our most hearty thanks, praying that we may all sing together in the Land of Rest.

Resolved 3rd, That we return our hearty and unfeigned thanks to our Methodist and Presbyterian brethren for the use of their houses of worship during the session.

88. The following by brother A. L. GRAYSON was also adopted:

Resolved, That the collection at the different churches on to-morrow be applied to the purpose of erecting suitable tombstones at the grave of ELDER WADE HILL.

QUERIES.

89. From Cane Creek Church: Does it advance the cause of Christ to constitute a church in the immediate vicinity of other churches?

Answered—No.

90. From Floyd's Creek Church: Why may not a Deacon of the church retire or resign?

BRO. J. H. MILLS knows a number of Deacons who have resigned and a number of others who ought to resign.

ELDER J. R. DENTON thought there was sufficient ability in this Association to answer this question intelligently, It should be treated in a spirit of seriousness and not as a jest. The question is, whether the Deacon is elected for a year, for life, or for a particular church.

BRO. J. C. SCARBOROUGH believes a Deacon may resign at pleasure.

ELDER J. K. FAULKNER does not understand the question. It assumes a fact and asks a reason for the assumption.

ELDER A. MCMAHAN does not think the assumption of a fact was intended. This is about what the church intended: May a Deacon resign? If not, why not?

The following answer was handed to the Clerk, which was read and adopted: A Deacon may resign; but we think it should be after mature deliberation, and after being fully satisfied that will be to the glory of God.

91. On motion, Bros. Z. T. Whiteside and A. L. Grayson were appointed to assist the Clerk in the revision of the minutes.

92. While the brethren sang the two songs, "We are going home to-morrow," and "We are gathering home," the brethren took the parting hand.

93. Thus closed, perhaps, one of the most harmonious sessions of the Green River Association during its history. Not one unkind word was uttered during any of the discussions. Increased liberality, unbounded hospitality and brotherly love, blended with a commendable zeal to evangelize the world, were among the prominent features of the session.

J. C. GRAYSON, MODERATOR.
C. B. JUSTICE, MOD. *pro tem.*

A. L. RUCKER, *Clerk.*

94. We, the undersigned committee of revision, certify that we have examined the manuscript of A. L. Rucker, Clerk of the Green River Association, before going to press, and find the same substantially correct.

Z. T. WHITESIDE,
A. S. GRAYSON,
Committee of Revision.

SUNDAY SERVICE.

95. The pulpits of the several churches were occupied on Sunday as follows:

Methodist—ELDER G. W. HARMAN. Text: Gal. 6: 14. "But God forbid that I should glory, save in the cross of the Lord Jesus Christ."

Presbyterian—ELDER J, C. GRAYSON. Text; "For ye know the grace of the Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2d Cor., 8:9.

Baptist—ELDER R. D. MALLARY. Text: —— "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1st Cor. 6:19, 20.

Immediately preceding the latter sermon Elder C. B. Justice administered the ordinance of baptism to F. B. Logan in the baptistry of the church.

After sermon the collection for the tombstones of Wade Hill amounted to $13.08.

96. At 2 o'clock a Sunday School Mass Meeting was held in the Baptist church and addressed as follows:

J. H. MILLS—Subject: "The Orphans."

R. D. MALLARY—Subject: "The one talent."

J. C. SCARBOROUGH—Subject: "Sunday School Helps."

Would be pleased to give a synopsis of these addresses, but refrain on account of increased cost of publication.

Sermon at night by Elder J. K. Faulkner and collection for Lincolnton church amounting to $15.

H. PORTRUM, *in account with the Green River Association.*

RECEIVED FROM THE DIFFERENT CHURCHES FOR THE DIFFERENT OBJECTS, DR.

CHURCHES.	State Missions.	Foreign Missions.	Home Missions.	S. School Board.	Education Board.	Other Objects.
Cooper's Gap	$ 4 36					
Rock Spring	7 16				$ 5 00	
Green River		$ 2 35				
Bills Creek	2 05	2 00				
Mount Zion	2 50	2 50				
Piny Knob	3 75					
Mount Lebanon		1 00				
Columbus	4 00	2 50		$ 2 50		
Round Hill	2 00	1 30				
Dysartsville	3 53					
Mountain Creek	7 05					
White Oak	1 47					
Camp Creek	85					
Shiloh	15		$ 30			
Mount Vernon	4 05	4 05	2 00			
Big Level	1 00					
Cool Spring	3 55	7 05				
Mount Pleasant		5 00				
Montford's Cove			2 11		5 00	
Cane Creek					95	
Chimney Rock	6 90					
Floyd's Creek		1 00	1 05			
Pleasant Hill	1 00	50				
Bethel	1 75					
Collections Friday		3 00	11 00			
Collection Friday Charlotte church						23 00
Collection Saturday Big Level ch.						10 00
Total	$57 12	$32 25	$16 46	$ 2 50	$10 95	$33 00

CREDITS.

By A. G. McManaway's receipt, Home Missions $16 46
By O. F. Gregory's receipt, Charlotte church 23 00
By O. F. Gregory's receipt, Foreign Missions 30 70
By L. H. Yarboro's receipt, Big Level church 10 00
By J. C. Scarborough's receipt, State Missions 57 12

Foreign Missions, balance on hand ..... $ 1 50
Sunday School Board, balance on hand 2 50
Ministerial Education, balance on hand 10 95

District.	Churches.	Constitu	Pastors and their Post Offices.	Clerks and their Post Offices.	Sabbath Preachi	Baptized	Rec by L	Restored	Dismisse by Let	Exclude	Decease	Males.	Females	Total.	Recorde
1	Cooper's Gap....	1839	J. H. Taylor, Grassy Knob, ...	Allen Laughter, Dinsdale,.....	3rd	47	15	5	29	6	1	97	150	247	..
1	Chimney Rock...	...	Rich'd Hudgin, Chimney Rock,.	W. M. Henderson, Chimn'y R.,	4th	1	1	..	4	1	..	17	13	30	..
1	Big Level.....	1881	J. H. Taylor, Grassy Knob,....	R. L. D. Gilbert, Poplar Grove,	2nd	3	21	..	1	..	2	31	46	77	..
1	Bill's Creek.....	....	W. H. Logan, Ayr,.....	P. F. Searcy, Ayr,.....	1st	3	3	1	16	2	1	80	159	239	..
1	Rock Spring... .	1847	T. B. Justice, Mills' Spring,.....	H. Portrum, Ayr,.....	4th	...	3	1	....	..	..	20	29	49	4
1	Mountain Creek..	1789	H. D. Harrill, Forest City,.....	J. W. Lewis, Rutherfordton...	3rd	14	6	..	6	..	1	77	113	190	1
1	Silver Creek.....	1849	T. B. Justice, Mills' Spring,.....	John Jackson, Bright's Creek,..	2nd	...	4	..	3	4	1	52	79	131	..
1	Columbus.....	....	M. M. Landrum, Tryon City,...	Gray B. Hampton, Columbus,.	3rd	10	3	..	2	..	1	40	60	100	..
1	White Oak.....	1803	T. B. Justice, Mills' Spring,.....	J. C. Waldrop, Mills' Spring,..	1st	2	2	..	11	2	2	52	93	145	..
1	Pleasant Hill....	1857	H. D. Harrill, Forest City,.....	R. A. Callahan, Rutherfordton,	4th	...	1	..	3	..	1	35	53	88	..
1	Green River.....	....	J. M. Williams, White Oak Hall,	J. I. Ridings, Poors Ford,.....	2nd	1	9	..	3	2	..	36	60	96	..
2	Stone Mountain..	....	W. H. Logan, Ayr,....	S. B. Grant, Otter Creek,.....	3rd	...	13	..	3	1	1	43	57	100	..
2	Cherry Springs...	1870	Not represented.....	.....	....	....	....	..	....	..	..	....	....	....	..
2	Zion Hill.....	....	G. W. Harman, Marion,.....	J. A. Pendergrass, Old Fort...	1st	1	1	1	2	..	2	9	23	32	..
2	Bethlehem.....	...	G. W. Harman, Marion,.	N. Souther, Old Fort.....	4th	3	4	..	2	..	1	12	40	52	3
2	Bethel	....	J. C. Grayson, Bridgewater,.....	A. B. Mashburn, Marion,.....	2nd	13	2	..	2	2	4	69	113	182	..
2	Dysartsville.....	1857	C. B. Justice, Rutherfordton,....	J. R. Denton, Dysartsville,....	3rd	21	1	7	7	..	..	56	96	152	4
2	Montford's Cove.	....	W. H. Logan, Ayr,.....	J. W. Morgan, Otter Creek,...	4th	35	6	1	10	2	..	57	110	167	2
2	Piny Knob.....	1871	W. H. Logan, Ayr, ...	W. L. Blan, Valley Springs,...	2nd	29	1	4	13	4	..	44	76	120	..
2	Camp Creek... .	....	F. M. Freeman. Green's Grove,..	B. Biggerstaff, Britain,.....	2nd	10	2	3	3	1	.	36	69	105	..
2	Cane Creek.....	1844	J. R. Denton, Disartsville,.....	R. K. Wilson, Patton's Home,	4th	...	...	1	...	..	2	20	34	54	..
2	Round Hill.....	1840	H. D. Harrill, Forest City,.....	A P. Sorrels, Cuba,.....	1st	15	7	..	4	4	..	66	97	163	..
3	Mt. Vernon.....	....	H. D. Harrill, Forest Ciry,.....	M. L. Wilson, Logan's Store,..	2nd	13	17	1	11	6	3	82	110	192	7
3	Rutherfordton....	1851	C. B. Justice, Rutherfordton,....	R. J. Williams, Rutherfordton,	2&4	...	11	1	7	2	1	55	77	132	11
3	Shiloh.....	...	John Ruppe, Ashworth,.....	D. J. Culbreth, Hamric,.....	3rd	13	4	..	12	3	..	66	117	183	..
3	Holly Springs....	1881	A. McMahan, Island Ford,.....	J. G. Snider, Island Ford,.....	4th	...	...	..	....	1	1	24	24	48	..
3	Mt. Zion.....	1848	J. M. Bridges, Shelby,.....	J. V. Deveny, Holly Bush,....	3rd	1	7	..	4	..	..	24	54	78	5
3	Mt. Pleasant.....	....	A. McMahan, Island Ford,..... .	T. J. Goforth, Forest City,....	2nd	5	...	..	....	..	..	50	57	107	..
3	Floyd's Creek....	1870	C. B. Justice, Rutherfordton,....	C. L. Tate, Butler,.....	1st	...	...	..	1	..	..	37	48	85	..
3	Cool Spring.....	1848	G. W. Rollins, Forest City,.....	J. B. Blanton, Forest City,....	3rd	16	7	..	6	..	..	49	66	115	8
3	Mt. Lebanon....	1854	Robert Poston, Shelby,...	M. D. Wilson, Logan's Store,..	3rd	7	3	2	12	1	..	35	46	81	..
3	First Broad.....	1819	J. C. Grayson, Bridgewater,. ...	J. L. Gamble, Gamble's Store,.	1st	5	1	1	....	..	1	48	101	149	1
						268	155	29	177	44	26	1419	2270	3689	46

District.	CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Home Missions.	Foreign Missions.	S. S. Board	Other Objects.	Minute Fund.	Total for all objects.
1	Cooper's Gap		$ 16 55		$ 4 36		$ 5 40			$ 1 80	$ 28 11
1	Chimney Rock				6 50					85	7 35
1	Big Level	$ 15 00			1 00					1 20	17 20
1	Bill's Creek	38 25	14 00		4 50		4 55		$ 6 25	1 00	68 55
1	Rock Spring			$ 5 00	7 16		9 00		15 00	90	37 06
1	Mountain Creek	65 00		5 00	6 75					1 70	78 45
1	Silver Creek	18 50			1 65		1 35			1 40	22 90
1	Columbus	103 50	15 00		4 00		2 50	$ 2 50		1 50	129 00
1	White Oak	40 00			3 12	$ 1 50	1 65			1 40	47 67
1	Pleasant Hill	40 00	13 65		1 00		25			1 00	55 90
1	Green River	24 25		6 00			2 35			1 40	34 00
2	Stone Mountain	58 85	20 00	2 50						70	82 05
2	Zion Hill	10 00	20 00		1 75					80	32 55
2	Bethlehem	40 00	60	5 00	3 20		2 27			1 00	52 07
2	Bethel		53 10		6 96		4 25			90	65 21
2	Dysartsville	10 75			8 15				8 18	1 25	28 33
2	Montford's Cove	60 00		5 00	2 12	3 70				1 80	72 62
2	Piny Knob	34 50			3 75					40	38 65
2	Camp Creek		26 60		85					1 20	28 65
2	Cane Creek			1 60	60					75	2 95
2	Round Hill	67 45	115 00		2 00		1 30		7 45	2 00	195 20
3	Mount Vernon	60 00	51 00	5 00	4 05	2 00	4 05			2 00	128 10
3	Rutherfordton	175 00	37 00	17 00	27 00	6 00	27 00	6 00	70 00	2 00	367 00
3	Shiloh	30 00								65	30 65
3	Holly Springs		2 60							50	3 10
3	Mount Zion	45 00		5 00	2 50		2 50		6 00	1 00	62 00
3	Mount Pleasant						5 00			1 70	6 70
3	Floyd's Creek			5 00	1 00		1 05			1 00	8 05
3	Cool Spring	75 00	15 00		3 55		7 05			1 75	102 35
3	Mount Lebanon	42 00	5 00	5 00			1 00			1 20	54 20
3	First Broad	75 00								1 40	76 40
	Total	$1128 05	$ 405 10	$67 10	$ 107 52	$13 23	$82 52	$ 8 50	$ 112 88	$38 15	$1963 02

Churches.	Superintendents	Post Office, County and State.	No. of Scholars.	No. officers and Teachers.	Total.	Average Attendance	Vols. in Library.	No. Papers Taken.	No. M'ths Kept Open	Contrsbu-tions for all Objects.
Cooper's Gap	Wm. E. Mills	Dinsdale, Polk County, N. C.,	47	9	56	40	----	----	12	$-------
Chimney Rock	C. G. Nanney	Toledo, Rutherford " "	55	5	60	26	----	15	----	1 74
Big Level	L. P. Gilbert	Poplar Grove, Polk " "	------	------	------	20	----	----	8	--------
Bill's Creek	R. F. Searcy	Ayr, Rutherford " "	40	7	47	25	----	----	7	--------
Mountain Creek	Wm. T. Lewis	Green Hill, Rutherford " "	91	10	101	60	----	1	6	--------
Br'h Sch. Mt. Cr'k	L. W. Lynch,	Cuba, Rutherford " "	76	------	76	41	----	14	----	--------
Silver Creek	Elbert Jackson	Bright's Creek, Polk " "	50	10	60	30	----	----	8	--------
Columbus	D. F. Morrow	Columbus, Polk " "	30	4	34	25	----	----	----	--------
White Oak,	M. L. Waldrop	Mills' Spring, Polk " "	30	4	34	25	----	----	7	--------
Pleasant Hill	R A. Callahan,	Rutherfordton, Rutherford " "	40	8	48	30	----	----	----	2 00
Green River	J. M. Hester	Poor's Ford, Rutherford " "	57	8	65	45	----	----	6	1 30
Stone Mountain	J. R. Smith	Old Fort, McDowell " "	25	6	31	20	----	----	4	--------
Bethlehem	G. R. Morgan	Old Fort, McDowell " "	32	6	38	24	----	----	6	2 60
Dysartsville	L. G. L. Taylor	Dysartsville, McDowell " "	67	6	73	41	25	----	7	--------
Montford's Cove	A. F. Morgan	Valley Springs, Rutherford " "	100	12	112	80	----	----	5	6 58
Camp Creek	G. W. Gufty,	Britain, " " "	37	16	53	44	----	----	6	--------
Cane Creek	R. K. Wilson	Patton's Home, " " "	45	6	51	24	----	----	----	--------
Round Hill	L. L. Deek	Cuba, " " "	70	10	80	45	----	41	7	4 00
Mt. Vernon	B. V. Freeman	Logan's Store, " " "	66	8	74	40	----	----	12	5 50
Rutherfordton	A. L. Grayson	Rutherfordton, " " "	92	10	102	65	----	35	12	50 00
Shiloh	Rev. A. T. Jones	Hamric, " " "	30	6	36	20	----	----	4	--------
Holly Springs	J. Simmons	Island Ford, " " "	35	5	40	35	5	----	4	4 20
Floyd's Creek,	T. C. Harris	Ferry, " " "	30	5	35	20	----	----	8	--------
Cool Spring	Rev. Wm. Harrill	Forest City, " " "	75	8	83	50	----	50	11	8 63
Mt. Lebanon	M. B. Freeman	Logan's Store, " " "	40	8	48	35	----	----	8	2 00
First Broad	A. Hunt	Gamble's Store " " "	60	9	69	50	----	----	8	--------
			1,320	186	1,506	960	30	156	151	$88 55

Note—Of the churches composing the Association seven report no schools, viz: Cherry Spring, Rock Spring, Zion Hill, Bethel, Piny Knob, Mt. Zion and Mt. Pleasant.

A. L. Rucker, Clerk.

PROCEEDINGS.

OF THE

Sunday School Convention of the Green River Association.

The Sunday School Convention of the Green River Association convened with the church at Green River, Polk county, N. C.. on Friday, the 27th day of July, 1883.

After prayer by Elder H. D. Harrill, President, the Convention was called to order.

The former Secretary being absent, Elder J. T. McFaddin was requested to act as Secretary *pro tem.*

The churches composing the Green River Association were called, and delegates from the several schools enrolled as follows:

White Oak—No delegation.
Cooper's Gap—W. E. Mills, A. B. Mills, M. A. Searcy.
Rock Spring—No delegation.
Bill's Creek—No delegation.
Shiloh—No delegation.
Green River—G. H. Blanton, L. B. Hinds.
Mt. Pleasant—No delegation.
Mountain Creek—N. C. Lovelace, J. F. Edwards.
Mt. Lebanon—No delegation.
Mt. Vernon—No delegation.
Rutherfordton—A. E. Miller, Wm. Shuford.
Cool Spring—Elder H. D. Harrill.
Holly Spring—No delegation.
Pleasant Hill—Elder J. T. McFaddin, J. M. Taylor, David Owens.
Columbus—Dr. M. M. Landrum, T. G. Ridings.
Green River, Branch School—W. A. Blanton, C. Smith.
Round Hill—C. H. Keeter.
Pleasant Grove—J. M. Taylor, Jno. Nodine.

The following officers were elected: President, Elder H. D. Harrill; Secretary, Elder J. T. McFaddin; 1st Vice-President, Elder C. B. Justice; 2d Vice-President, N. J. Rollins; 3d Vice-President, H. Portrum.

The following business was reported by the Executive Committee:

1st Subject—What can we do to make this Convention more successful? Speaker, Elder J. M. Williams.

Second—What should be taught, and how should the teaching be done in the Sunday School? Speaker, Dr. M. M. Landrum.

Third—How young should a child be to be too young to attend Sunday School? Speaker, T. C. Page.

Fourth—While there is much interest taken, or manifested in the subject of Sabbath Schools, is the efficiency commensurate with the interest? If not, why not? Speaker, John E. Ray.

On motion, visiting brethren were invited to seats in the Convention, and accepted by the following:

From Broad River Association—Elder J. M. Williams and Bros. M. D. Padgett, C. W. Williams and J. C. Clemmons.

Spartanburg—Henry Liles.

Raleigh—John E. Ray, Corresponding Secretary of the Baptist State Convention.

On motion, a special committee was appointed on prayer, viz.: M. M. Landrum, T. C. Page and N. C. Lovelace, and requested to report on to-morrow.

On motion, adjourned till 9 o'clock to-morrow. Prayer, Elder J. M. Williams leading.

SECOND DAY.

SATURDAY, July 28th, 1883.

Convention met pursuant to adjournment, and after prayer by Dr. M. M. Landrum, was called to order by President H. D. Harrill.

Minutes of yesterday read and approved.

First subject discussed by Elders J. M. Williams, M. M. Landrum, J. T. McFaddin and Bro. John E. Ray, Corresponding Secretary Baptist State Convention.

Report of special committee on prayer read and adopted as follows:

ON PRAYER.

Your committee desire in this report to emphasize the duty of prayer and prayer meetings, to say nothing of its vast importance. God has many precious gifts in store for His people, but He has ordained that they shall ask if they would receive. We do not propose to enter into or inquire as to the philosophy of prayer. God's word is philosophy enough—a philosophy all-sufficient and satisfactory. And according to this word, prayer is a means of obtaining blessings for ourselves, for our families, for our churches, for the world. And then, there are special promises to united prayer.

But, notwithstanding the commands to pray, and the encouragement to pray, many do not love the prayer meeting. Many do profess to love Jesus, but they do not love to attend the prayer meetings; they profess to love the cause of Christ, but they do not love to pray; they profess to love the brethren, but do not love the prayer meeting; there are many who seem to love the house of God, but they do not love to assemble in prayer; they seem to love the Sabbath School, but do not love the prayer meeting; they even seem to love the preached gospel, but they do not love the prayer meeting. Yes, many who glory in being Baptists, and rejoice in hope of the inheritance that is incorruptible and undefiled, and that fadeth not away, nevertheless, sad to say, do not love to meet in prayer. How do we know that so many who profess such great things, and seem to love such good things, yet do not love prayer? Simply because they do not attend the prayer meetings. Some of our churches have no such thing as prayer meeting at all, and most of those who have them cannot count on one-fourth of their members as regular attendants.

The Psalmist said, "One thing have I desired of the Lord, and that will I seek after." If prayer meetings were loved they certainly would be attended—the mole-hills of difficulty would no longer be mountains in our eyes. Every church should have a weekly prayer meeting at its house of worship, and if there be members who live too far for convenient assembling at this place, they should either go inconveniently, or else hold meetings in their own neighborhoods. There may be only a few, but let them meet. The Saviour said:

"Where two or three are gathered together in my name, there am I in the midst of them." Prayer preceded the deliverance of Peter; prayer preceded the wonderful outpouring on the day of Pentecost, and often since prayer has been the birth-place of gracious revivals of religion. Let these questions be pressed upon every one. Has my church a prayer meeting? If not, why not? Do I attend the prayer meeting? If not, why not? Do I love the prayer meeting? If not, why not? If I love not the house of prayer, or the prayer meeting can I love Christ and his cause? If I love not Christ and his cause, have I been made partaker of His salvation?

Oh! brethren, how can the true child of God live without prayer? Is it not his native element? Let us "pray without ceasing," and in all things give thanks. God help us all to pray.

Respectfully submitted, M. M. LANDRUM, Ch'n,
T. C. PAGE,
W. C. LOVELACE.

Second subject discussed by Elders M. M. Landrum, J. T. McFaddin and brother John E. Ray.

Bro. J. M. Taylor presents a request in behalf of Pleasant Grove Sunday School, and asks for a collection and for the funds now in the hands of the Treasurer of this Convention, both of which are granted.

The collection amounted to $4.50.

Third subject discussed by brethren T. C. Page, A. E. Miller and the writer.

Fourth subject discussed by brethren John E. Ray, J. M. Taylor, and Elders M. M. Landrum and H. D. Harrill.

Query: Is it expedient that ministers should preach on the subject of Baptism to their churches?

Answer—Yes.

Resolved, That the constitution be so amended—12th article—that this body shall meet but once a year; and that the original 12th article be inserted in its stead.

On motion, the subject of Missions was made special order for tomorrow, to be discussed by John E. Ray.

Appointments for preaching t-morrow: 10 o'clock, Elder H. D. Harrill. 11 o'clock, Dr. M. M. Landrum.

The usual resolutions of thanks were adopted.

Adjourned to meet at time and place appointed by the next session of the Green River Baptist Association. (Dysartsville, Aug. 29th, 1384.)

Prayer, brother John E. Ray, leading.

H. D. HARRILL, *President.*

J. T. MCFADDIN, *Secretary.*

SUNDAY'S SERVICE.

The subject of Missions was discussed by John E. Ray; after which a collection was taken amounting to $——

Elder Harrell preached at 10 o'clock and was followed by Dr. M. M. Landrum at 11 o'clock.

No Sunday School statistics were presented.

(The reader is referred to the table appended to the Minutes of the Green River Association.—A. L. RUCKER, Clerk G. R. Asso.)

MINUTES

—OF THE—

FORTY-SIXTH ANNUAL SESSION

—OF THE—

GREEN RIVER BAPTIST ASSOCIATION,

—HELD WITH THE—

Church at Pleasant Hill, Rutherford Co., N. C.,

Oct. 2d, 3d and 4th, 1884.

ELD. J. H. YARBORO, Moderator, Forest City, N. C.
ALBERT L. GRAYSON, Clerk, Rutherfordton, N. C.
HENRY PORTRUM, Treasurer, Ayr, N. C.

SHELBY, N. C.:
J. P. BABINGTON, Book and Job Printer,
1884.

MINUTES

—OF THE—

FORTY-SIXTH ANNUAL SESSION

—OF THE—

GREEN RIVER BAPTIST ASSOCIATION,

—HELD WITH THE—

Church at Pleasant Hill, Rutherford Co., N. C.,

Oct. 2d, 3d and 4th, 1884.

ELD. J. H. YARBORO, Moderator, Forest City, N. C.
ALBERT L. GRAYSON, Clerk, Rutherfordton, N. C.
HENRY PORTRUM, Treasurer, Ayr, N. C.

SHELBY, N. C.:
J. P. BABINGTON, Book and Job Printer,
1884.

ALPHABETICAL LIST OF MINISTERS.

Bright, T.	Mills Spring,	N. C.
Denton, J. R.	Dysartsville,	"
Harrill, William	Forest City,	"
Harrill, H. D.	" "	"
Holbert, John	Mills Spring,	"
Justice, T. B.	" "	"
Justice, C. B.	Rutherfordton,	"
Jones, A. T	Poor's Ford,	"
Logan, W. H.	Ayr,	"
Lynch, A. O.	Green Hill,	"
Landrum, M. M.	Tryon City,	"
McFaddin, J. T.	Rutherfordton,	"
McMahan, A.	Poor's Ford,	"
McCurry, Lewis	Dysartsville,	"
Taylor, E. L.	Rutherfordton,	"
Taylor, J. H.	Grassy Knob,	"
Wilkie, Joab	Rutherfordton,	"
Yarboro, J. H.	Forest City,	"

LICENTIATES.

Divinney, J. V.	Holly Bush,	N. C.
Hunt, A.	Gamble's Store,	"
Harrill, D. B. F.	Forest City,	"
Jackson, Elbert	Mills Spring,	"
Mashburn, A. B.	Marion,	"
Pendergras, J. R.	Wake Forest College,	"
Sorrels, W. F.	Cuba.	"
Taylor, J. M.	Butherfordton,	"

BOARD OF MISSIONS.

H. Portrum, Treasurer	Ayr,	N. C.
Matt McBrayer, Secretary	Forest City,	"
J. W. Morgan	Otter Creek,	"
A. L. Grayson	Rutherfordton,	"

☞ Next Session at Round Hill Church, 10 miles north of Rutherfordton, N. C., Thursday, October 1st, 1885.

PROCEEDINGS.

THURSDAY, October 2d, A. D., 1884.

The Forty-sixth Annual Session of the Green River Baptist Association convened with the Pleasant Hill Baptist Church, five miles southwest from Rutherfordton, N. C., at 11 a. m. Hymn, "Come thou fount," &c. Lesson, Mat. xi, by Eld. W. H. Logan. Hymn, "Amazing grace," &c.

Prayer, Eld. T. Bright leading.

In the absence of Eld. M. M. Landrum, who was appointed to preach the Introductory Sermon, Eld. W H. Logan preached the Introductory Sermon from Mat. xi; 28.

Prayer, Eld. J. M. Bridges leading. Adjourned one hour.

AFTERNOON SESSION.

Hymn, "There is a fountain filled," &c. Lesson, Psalm xxiii.

Devotional exercises and prayer, Eld. C. B. Justice leading.

The former Moderator, Eld. J. C. Grayson, having died since the last meeting of this Association, on motion of Eld. J. R. Denton, Eld. C. B. Justice was appointed Moderator *pro tem.*, and the Association called to order and organized with the assistance of the former clerk, Bro. A. L. Rucker.

Bro. H. D. Harrill announced preaching at the stand by Eld. A. B. Hollifield.

Eld. J. H. Yarboro and Bro. A. L. Grayson were requested to act as assistant clerks.

The churches composing this Association were called, letters read and Messengers enrolled as follows:

FIRST DISTRICT.

1. *Cooper's Gap.*—Eld. J. H. Taylor, Bros. A. B. F. Mills, W. D. Harris, A. G. McMurry.

2. *Chimney Rock.*—Bro. Paul F. Searcy.

3. *Big Level.*—Bros. L. H. Yarboro, S. J. Cowart.

4. *Bill's Creek.*—Eld. W. H. Logan, Bros. J. G. Dalton, J. M. Williams, Wm. Frady, J. F. Logan.

5. *Rock Spring.*—Bros. I. M. Frady, H. Portrum.

6. *Mountain Creek.*—Bros. N. C. Lovelace, Z. V. Geer, Wm. T. Lewis, J. F. Edwards.

7. *Silver Creek.*—Eld. T. Bright, Bros. Elbert Jackson, F. M. Holbert, W M. Justice, W. D. Williams, I. S. Higgins.

8. *Columbus.*—Bro. N. B. Hampton.

9. *White Oak.*—Bros. Jerry Jackson, O. I. Nelson, J. A. Thorn, L. T. Jackson.

10. *Pleasant Hill.*—Eld. J. T. McFaddin, Bros. A. J. Scoggin, E. W. S. Keeter.

11.—*Green River.*—Bros. T. C. Page, J. I. Ridings, W. H. Watson.

SECOND DISTRICT.

1. *Stone Mountain.*—Bros. A. W. Morgan, J. W. Halford.
2. *Cherry Springs*—Not represented.
3. *Zion Hill.*—(Letter Friday).
4. *Bethlehem*—Not represented.
5. *Bethel.*—Bro. W. C. Morris.
6. *Dysartsville.*—Eld. J. R. Denton, Bros. H. H. Taylor, W. H. Taylor, W. S. Walker.
7. *Montford's Cove.*—Bros. J. A. Nichols, J. A. Wilkerson, P. Wilkerson.
8. *Piney Knob.*—Bros. W. B. McEntire, W. L. Bland, W. W. Sorrels.
9. *Camp Creek*—Letter.
10. *Cane Creek.*—Bros. D. W. A. Cowen, Elijah Walker.
11. *Round Hill.*—Bros. W. F. Sorrels, W. M. Nanney.

THIRD DISTRICT.

1. *Mt. Vernon.*—Bros. R. P. Geer, J. G. Logan, A. G. Freeman, M. L. Wilson.
2. *Rutherfordton.*—Elds. E. L. Taylor, C. B. Justice, Bros. M. H. Justice, J. M. Allen, Sen., A. L. Grayson.
3. *Shiloh.*—Eld. A. T. Jones, Bros. W. M. Huntley, N. Scoggin, D. J. Culbreth.
4. *Holly Springs.*—Bros. L. M. Henson, J. G. Snider.
5. *Mt. Zion.*—Eld. L. McCurry, Bros. J. D. Devinney, J. B. Price.
6. *Mt. Pleasant.*—Eld. A. McMahan, Bros. C. A. Kenedy, B. McMahan.
7. *Floyd's Creek.*—Bros. V. C. Hicks, C. C. Webster, Henry Kenedy.
8. *Cool Springs.*—Elds. H. D. Harrill, J. H. Yarboro, Bros. J. B. Blanton, J. W. Davis. M. H. Flack.
9. *Mt. Lebanon.*—Bros. J. P. Digh, W. M. Tucker.
10. *First Broad.*—C. W. Melton, J. B. Condrey.

Invitation extended to newly-constituted churches, and churches holding letters of dismission from other Associations to join this body. None applied.

Song, "We'll work till Jesus comes."

Eld. J. H. Yarboro was elected Moderator, and A. L. Grayson Clerk.

On motion, the order of business of Thursday evening of last year was adopted for this evening.

Corresponding Messengers were invited to seats, and enrolled as follows:

Rings Mountain Association.—Elds. G. W. Rollins, A. A. Mc-

Swain, J. M. Bridges, A. B. Hollifield and Bro. J. B. Green.

The Moderator announced the following committees:

Foreign Missions.—Elds. C. B. Justice, T. Bright.

Education.—Bros. M. H. Justice, H. Portrum.

Religious Exercises.—Pastor and deacons of Pleasant Hill church.

State Missions.—Elds. J. M. Bridges, H. D. Harrill.

Periodicals.—Bro. J. W. Davis, Eld. W. H. Logan.

Home Missions.—Elds. G. W. Rollins, A. A. McSwain.

On motion of Eld. C. B. Justice, a special committee on Obituaries was appointed.

The Moderator appointed on this committee, Eld. C. B. Justice and Bro. H. Portrum.

On motion, the Moderator and Clerk are instructed to report "Order of Business" to-morrow morning.

On motion, adjourned to 9½ o'clock a. m. to-morrow.

Hymn, "What a friend we have in Jesus." Eld. L. McCurry led the Association in prayer. Benediction by the Moderator.

FRIDAY, October 3d, 1884, 9½ o'clock A. M.

Hymn, "Did Christ o'er sinners weep." Elder G. W. Rollins lead in prayer.

The Moderator called the Association to order.

The following report on Order of Business was read, and on motion adopted:

Report on Order of Business.

The committee on "Order of Business" submit the following report:

1. Meet at 9½ A. M. each day and adjourn at 12 M., unless otherwise ordered by the Association. Meet at 1 P. M. and adjourn at pleasure.
2. Read proceedings of previous day.
3. Call the roll.
4. Read "Rules of Order."
5. Appoint committees on Finance, on Temperance, and on Sunday-Schools.
6. Call for reports of committees.
7. Appoint Corresponding Messengers.
8. Appoint Union Meeting and ministers to attend.
9. Consider ministerial education, and the obligations on churches thereto.
10. Consider the obligations resting upon the churches to support their pastors, so as to enable them to give themselves wholly to the work.
11. Appoint time and place for the next Association.
12. Appoint minister to preach the Introductory Sermon.
13. Appoint delegates to the Baptist State Convention.
14. Consider "Queries" from the churches.
15. Miscellaneous business.

J. H. YARBORO, }
A. L. GRAYSON, } Committee.

Minutes of yesterday read and approved.

Roll called.

Read "Rules of Order."

The Moderator appointed the following committees:

Finance—O. I. Nelson, M. L. Wilson, L. H. Yarboro.

Temperance—Eld. L. McCurry, J. B. Blanton, T. C. Page.

Sunday-Schools—Eld. J. R. Denton, W. F. Sorrels, J. H. Taylor.

Bro. A. A. McSwain read report on Home Missions, which was, on motion, adopted as follows:

Report on Home Missions.

The Home Mission work of the Board of the Southern Baptist Convention has never, in all its history, been more successful, nor the work of its Missionaries more effective in building up the "kingdom of our Redeemer" than at the present.

With 144 Missionaries at work in the Home Mission field, and their labors signally blessed with 2,665 additions by baptism and 1,525 by letter (making a total of 4,190,) shows that our work is progressing. and is being pushed forward, and that it is meeting with the approbation of the Divine being.

In view of the broad fields of labor, so inviting. and the outlook so grand and promising, we would say the fields have never been riper for the Gospel, nor has the Board ever been better prepared to enter unoccupied fields than at the present, if only furnished with the means.

We therefore would recommend that the membership in general harmonize with the Baptists of the South in aiding the Board in its great, good and glorious work.

A. A. McSWAIN, }
G. W. ROLLINS, } Committee.

On motion, Eld. J. B. Boone was received as a Messenger from Henderson County Association, with privilege to represent "Judson College" and the *Blue Ridge Baptist.*

Messengers were appointed to other Associations, as follows:

King's Mountain, which meets at State Line on Thursday before the fourth Sunday in Sept., 1885: Elds. E. L. Taylor, J. H Yarboro, Bro. A. L. Grayson.

South Fork, which meets at South Grove, near Hickory, N. C., on Thursday before the third Sunday in Oct., 1884: Eld. L. McCurry.

Catawba River, which meets at Fleming's Chapel, 6 miles north of Morganton, on Thursday before the second Sunday in Oct., 1884: No one present agreed to go.

Henderson County, which meets at Pleasant Hill, 4 miles from Hendersonville, on Thursday before the second Sunday in October, 1884: Elds. J. H. Taylor, E. L. Taylor, J. T. McFaddin, Bro. W. M. Justice.

On motion, any Brother in the bounds of this Association, who may attend any Association with which we correspond, is hereby authorized to represent this Association.

The Union Meeting was appointed to be held with the church

at Floyd's Creek, 12 miles south from Rutherfordton, on Friday before the fifth Sunday in May, 1885, at which time and place the Sunday-School Convention of this Association will meet.

Elds. T. Bright, A. McMahan, H. D. Harrill and J. H. Yarboro were appointed to attend it.

Messengers were enrolled as follows:

From Catawba River Association—Bro. S. H. Flemming.

From King's Mountain—Bro. G. T. Bostick.

A motion to adjourn for preaching, was, on motion, laid on the table. Song, "Just a word for Jesus."

Eld. J. M. Bridges preached at the stand. Text: "God is love."

Bro. C. B. Justice rea l the report on Foreign Missions, as follows:

Report on Foreign Missions.

We deem it unnecessary to urge the duty of giving the Gospel to the world, for all christians must appreciate the importance of the command, "Go ye into all the world and preach the Gospel to every creature," which embraces all times and all nations. We would briefly refer to what we, as Southern Baptists, are doing in this work of giving the Gospel to the world.

We have in Central China, M. T. Yates and wife, and Miss Ruth McCown, with seven native assistants. In Southern China, R. H. and Mrs. Graves, Miss Lou Whildon, E. Z. and Mrs. Simmons, Miss Sallie Stein, Miss Emma Young, and F. C. and Mrs. Hickson, with twenty-four native assistants and Bible women.

In Northern China, T. P. and Mrs. Crawford, Mrs. Holms, Miss Lottie Moon, N. W. Halcomb, Mr. and Mrs. Pruett, Miss Mattie Roberts, J. W. Joyner and E. E. Devalt.

In Africa, W. J. and Mrs. David, Mr. and Mrs. Harvey, S. M. Collis, Mr. and Mrs. Eubank, M. L. Stone, S. L. Milton and Albert Eli.

In Italy, G. B. Taylor, J. H. and Mrs. Eager and eight native assistants.

In Brazil, W. B. Bagby and wife, Z. C. and Mrs. Taylor.

In Mexico, W. D. Powell and wife, Miss Annie J. Mayberry, Miss Addie Barton, F. M. Myers, W. M. and Mrs. Flourney.

These constitute the forces sent out by us to preach the Gospel to the regions beyond.

The blessings of the Lord have been very signally vouchsafe on the labors of these Missionaries. During last year there were baptized into the fellowship of the churches, by these Missionaries, 175 persons—making a total membership of 1,141.

The Foreign Mission Board have, during the same period, appointed ten additional Missionaries, some of whom have already, and others will sail, for their fields of labor soon. Many of our present stations need to be reinforced and new ones to be established.

The heathen are crying for the Gospel. "Come over and help us," is the cry. Never in all our history has the outlook been brighter, or the prospects more flattering, than at the present

"Let us go up and possess the land, for if we go in the name of the Lord God of Israel, we are abundantly able."

C. B. JUSTICE, }
T. BRIGHT, } Committee.

On motion to adopt, remarks were made by Elds. C. B. Justice,

J. B. Boone, Bro. A. J. Scoggin, Eld. T. Bright, and the report adopted. Adjourned for one hour.

AFTERNOON SESSION.

Hymn, "Jesus, keep me near the cross."

Eld. J. M. Williams was enrolled as a messenger from Broad River Association.

Order of Business No. 9: "Consider ministerial education, and the obligations on churches thereto," was taken up, and discussion thereon participated in by Elds. J. B. Boone, C. B. Justice, T. Bright, J. M. Bridges, and on motion, a collection was taken up amounting to $10.00 for ministerial education in Judson College, Hendersonville, N. C.

On motion, Bros. W. B. McEntire and B. McMahan were granted leave of absence, for satisfactory reasons.

Eld. J. R. Denton read the report on Sunday-Schools as follows:

Report on Sabbath-Schools.

We consider the work which is being done in the Sabbath-Schools of the very first importance. In Sabbath-Schools children are taught the doctrines of the Bible, which are the best that can be taught or learned by any people. The Bible is inexhaustible, therefore we should make it a life study. And we think that in the Sabbath-Schools the Bible can be studied to more general advantage than in any other organization adapted to the masses.

We recommend that every Baptist Church have a Sabbath-School. We think that the Sabbath-School Convention would greatly encourage Sabbath-School workers, if more ministers would attend it. But as it is we are certain that it is not accomplishing the good that it otherwise could accomplish.

J. R. DENTON,
W. F. SORRELS, } Committee.
J. H. TAYLOR,

On motion to adopt, remarks were made by Elds. C. B. Justice, T. Bright, J. T. McFaddin and Bro. J. W. Davis, and report adopted.

Bro. J. W. Davis read the following report on Periodicals:

Report on Periodicals.

To grow in knowledge, we must enrich ourselves in reading matter. What we mostly need now is, that every Baptist family should be thoroughly acquainted with the plans and operations set on foot by our denomination, for the advancement of Christ's kingdom. And to this end we commend the *Biblical Recorder*, our State organ, the *Blue Ridge Baptist*, the *Foreign Mission Journal*, and *Kind Words*.

J. W. DAVIS,
W. H. LOGAN, } Committee.

On motion to adopt, remarks were made by Eld. J. B. Boone. Pending the motion to adopt, a motion to adjourn prevailed.

Hymn, "Dismiss us with thy love."

Prayer, Eld. J. B. Boone leading.

Adjourned till 9½ A. M. to-morrow. Benediction by the Moderator. Elder A. A. McSwain preached at the stand at 1½ P. M.

SATURDAY, October 4th, 1884, 9½ A. M.

"Hymn, "Children of the heavenly king."

Prayer, Eld. T. Dixon leading.

Association called to order by the Moderator.

Minutes of yesterday read and adopted. Roll called.

Eld. T. Dixon was received as a Messenger from King's Mountain Association.

The report on Periodicals, which was pending at adjournment yesterday, was taken up, and the discussion thereof was participated in by Elds. J. B. Boone, T. Bright, J. R. Denton, J. T. McFaddin, and Bros. J. B. Green and J. W. Davis. The report was adopted.

Bro. S. H. Flemming preached at the stand at 11 A. M. Text 2 Cor. v: 10.

The report on State Missions was read, and motion to adopt, as follows:

Report on State Missions.

WHEREAS, we have looked upon the State Mission work as one of the enterprises of the denomination which should be well considered. First, from the necessity of the work, in the destitute sections of the State. Second, because it is our duty to disciple the State for Christ. Third, because it is more prosperous than ever before, and the number of laborers increased.

There were only 54 in that field last year, there are 64 this year, and a number of them employed all of their time.

We are now working through the State Mission Board, and that Board is now in need of funds to pay those in their employ.

J. M. BRIDGES, } Committee.
H. D. HARRILL, }

Remarks by Elds. J. B. Boone, C. B. Justice, T. Bright, H. D. Harrill, and Bros. A. J. Scoggin, H. Portrum, N. Scoggin, M. H. Justice.

A collection was taken for State Missions amounting to $7.02, and the report adopted.

Bro. H. Portrum read the following report on Temperance:

Report on Temperance.

We have no means of knowing the progress of the Temperance cause in the churches from the Church Letters. It is a question of vital importance, not only to the churches, but to church and State.

Bro. Covington said he had fought through three wars—the Revolution, the War of 1812, and the Whiskey War; and the last was the hardest to conquer of the three. This whiskey war is one in which all believers in Christ are, or should be, now engaged. It is one of the greatest weapons of Satan, and one of the greatest enemies of the soul, that our land and country is cursed with. The question of Temperance now seems to be agitating the world as well as the church.

We entreat our denomination to let their lights shine upon this question.

Past experience shows the building up of church and ministry, of those that advocated the cause of Temperance, and the downfall of those that opposed it.

LEWIS MCCURRY,
Chairman of Committee.

And a motion made to adopt it.

Remarks were made by Elds. L. McCurry, T. Bright, A. McMahan, and the report adopted.

Bro. M. H. Justice read the report on Education, which was on motion to adopt, made the special order for 2 P. M. to-day.

Report on Education.

The human mind hungers for mental food, just as the physical system hungers for bread,—and just as this physical hunger must be satisfied with unwholesome food, if wholesome food is not to be had, so the cravings of the mind must be gratified with unwholesome and vicious knowledge, if true wisdom and wholesome knowledge is denied it.

No father can deny his children food, and a child asking bread of a father does not receive a stone.

But are we as careful of the wants of the mind? We cannot prevent the mind from imbibing knowledge of some sort, and if we refuse to give it true and virtuous learning, it will absorb vice, immorality and superstition, and we call it ignorance.

In addition to the Common Schools and the Academies of the country, the Baptist denomination offers to the people a number of colleges and seminaries entirely worthy of our patronage. Notably among these are :—

First, The Southern Baptist Theological Seminary, located at Louisville, Ky., for the education of young ministers of the Gospel, in their peculiar calling. We cannot too highly commend the work of this Institution. Its only work is to teach Theology, so necessary for the equipment of ministers.

Second, Wake Forest College, which has passed through the crucial test of poverty and adversity, and now stands a grand denominational and educational success. We can safely entrust the education of our young men with the Wake Forest Faculty.

Third, Judson College, located at Hendersonville, N. C., is now taking a bright stand amongst the institutions of learning. It is near us, and board and tuition cheap, so that we have much less excuse for neglecting the education of our children than we had before this institution was placed upon the high plane it now occupies.

Fourth, The Shelby Female College, located at Shelby, N. C., under the superintendence of Rev. R. D. Mallary and wife, where the wants of the mental and moral natures of our girls are fully met.

We earnestly commend to the support of this Association the support of ministerial education. We ought to educate every worthy young minister, who desires it, and is unable to defray the expenses of such education. Respectfully submitted,

H. PORTRUM, }
M. H. JUSTICE, } Committee.

Bro. O. I. Nelson read the report on Finance, which was, on motion, adopted as follows :

Report on Finance.

Your committee on Finance report thirty-seven dollars and ten cents sent up from the churches for Minutes.

We recommend that the Clerk of the Association retain $9.00 for his services, to include furnishing blank printed letters for each church, as adopted by the Association heretofore, and that the balance be expended for the printing of the Minutes, to be distributed to the churches in proportion as each has contributed to the Minute fund.

O. I. NELSON,
L. H. YARBORO,
MILLER L. WILSON, } Committee.

Adjourned for one hour.

AFTERNOON SESSION.

Hymn, "Amazing grace how sweet the sound."

On motion, the next session of this Association is to meet with the Round Hill Church, on Thursday before the first Sunday in October, 1885.

On motion, Eld. T. Bright was appointed to preach the Introductory Sermon, and Eld. J. H. Taylor, alternate.

On motion, the committee on Religious Exercises was instructed to arrange for preaching on to-morrow.

Delegates to the Baptist State Convention, to meet at Raleigh, N. C., on Wednesday, Nov. 12th, 1884, were appointed as follows:

Elds. C. B. Justice, J. H. Taylor, H. D. Harrill and Bros. W. F. Sorrels and S. H. Flemming. Also any minister or brother, who may attend the Convention, is authorized to represent this body.

Eld. T. Dixon to preach at the stand at 1½ P. M., Eld. L. McCurry to close.

Eld. C. B. Justice read the report on Obituary, as follows:

Report on Obituary.

Eld. Joseph C. Grayson was born June 13th, A. D., 1804, joined the Baptist Church at Head First Broad in the year 1825, was ordained to the ministry in September, 1831, by a Presbytery, consisting of Elds. Webb, Dobbins and Padgett, which met with the church at Head First Broad, from which time till his death he was connected with various churches in this and other Associations as Pastor.

At the organization of this Association in 1841 he was elected Clerk, and during its history he has served as Clerk of the body four years, and as Moderator twenty-one years. As Pastor he baptized into the fellowship of the churches of this Association 461 members.

As a man he was kind, courteous and accommodating. As a father indulgent, kind and yet strict in the exercise of family discipline. As a pastor he was faithful and zealous. His preaching was expository rather than otherwise. His council and advice was safe and reliable.

Your committee would not claim that he was perfect, because all men have more or less imperfections, but perhaps Bro. Grayson had as few imperfections as any man connected with this Association.

His death occurred April 26th, 1884. While his health had been feeble for several months, yet death called suddenly for him, and at the close of the day his spirit passed in triumph to the final home of the redeemed.

We would tender to his churches our sincere sympathy in their great loss, and to his family our heartfelt expressions of sympathy with them in this, the saddest of all their bereavements. Praying the God of the fatherless and the widow to vouchsafe unto them that watchcare and those blessings which will more than compensate for all earthly loss.

C. B. JUSTICE, }
H. PORTRUM, } Committee.

On motion, after remarks by Eld. C. B. Justice and Bro. S. H. Flemming, it was adopted.

The hour for the consideration of the report on Education having arrived, remarks were made by Eld. J. B. Boone, and the report adopted.

Bro. H. Portrum, Treasurer, read the following report:

Treasurer's Report.

H. Portrum, Treas., in account with Green River Association:

DR.	State Missions.	Foreign Missions.	Home Missions.	Education.
Mt. Vernon Church,	$ 4 40	$ 4 45	$ 3 00	$ 5 00
Cooper's Gap church,	90			
Round Hill church,	1 20	1 25		
Floyd's Creek church,		3 00		
Big Level church	1 15	3 15		
Green River church		5 00		
Cool Spring	5 00	5 00		5 00
Columbus L. Mis. Society	3 30			
Columbus church		8 95		
Montford's Cove church	50	3 00		
Mt. Zion church	2 75			
Mt. Lebanon church		1 00		
Dysartsville church	3 12	3 12		3 11
Holly Spring church		95		
Pleasant Hill church	1 77	1 78		
Piny Knob church		2 31		
Mt. Pleasant church		5 00		
H. P. Lynch				1 00
Wm, Dellinger for Dr. Yates		2 00		
Cooper's Gap L. Mis. Society		2 55		
Bill's Creek church		5 00		
Rock Spring		4 75		
Saturday's collection	7 02			
Sunday's collection	9 02	9 03		
Totals	$ 40 13	$ 71 29	$ 3 00	$ 14 11

Friday's collection for Judson College.....$ 10 00

Total, including Friday's collection for Judson College, $138 53

By amount to Eld. J. B. Boone for Judson College....$ 10 00
By amount to B. F. Montague, Treasurer Baptist State Convention.....$128 53

Total.....$138 53

H. PORTRUM, Treasurer.

On motion, after remarks by Bro. Portrum, Elds. C. B. Justice, J. B. Boon, the report was adopted, to include the collection on Sunday for State and Foreign Missions.

NOTE.—There appeared a balance in the hands of the Treasurer, in the Minutes of 1883, as follows:

For Foreign Missions $1.50. For Sunday-School Board $2.50. For Ministerial Education $10.95. Proper receipts for which have been exhibited to the present Moderator and Clerk.

On motion, the query from Bethel Church was taken up and answered as follows:

"Should Union Sunday-Schools be reported?" Answer: "No." Viz: should not be reported as Baptist schools.

On motion, the Clerk was instructed to have the "Association Covenant" and "Rules of Order" of this Association printed with the Minutes.

On motion, the thanks of this Association were tendered to the Pleasant Hill Church, and to the citizens of this vicinity for their kind treatment, and hospitality extended to the delegates, who attended this session of the Association.

On motion, adjourned to meet with the Round Hill Church, ten miles north of Rutherfordton, N. C., on Thursday, Oct. 1st, 1885.

Hymn, "Jesus, lover of my soul."

Prayer, Eld. T. Bright leading.

Benediction by Eld. J. H. Taylor.

J. H. YARBORO, *Moderator.*

A. L. GRAYSON, *Clerk.*

SUNDAY, October 5th, 1884, 10 o'clock A. M.

Hymn, "How firm a foundation." Lesson, prayer and sermon by Eld. T. Bright. Text: Phil. ii: 5. Prayer, Elder A. A. McSwain leading.

At 11 A. M. Eld. J. B. Boone preached from 1 Cor. i: 18, 23, 24, followed by a collection for State and Foreign Missions amounting to $18.05.

At 1 P. M., prayer and sermon by Elder C. B. Justice. Text, Psalm civ: 1. Prayer by Bro. S. M. Flemming.

Benediction by Eld. C. B. Justice.

Association Covenant.

ARTICLE 1. We believe in one only living and true God, and that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in a man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe immersion is the only Scriptural mode of baptism.

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do for and in behalf of the churches which we represent, covenant and agree, and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

Rules of Order.

RULE I. Every meeting of business shall be opened and closed with prayer, either by the Moderator or some brother whom he shall appoint.

RULE II. Each speaker shall arise and address the Moderator on any subject to be discussed.

RULE III. No motion shall be debated unless seconded. No member shall speak more than twice on the same motion without special leave of the Association.

RULE IV. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

RULE V. Every question shall be decided by the living voice, unless otherwise directed.

RULE VI. During the hours of business all private conversation, walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

RULE VII. The names of members shall be called each day previous to proceding to business.

RULE VIII. All resolutions shall be reduced to writing, signed by the mover and handed to the Moderator or Clerk before they are debated.

RULE IX. When a question is under debate no motion shall be received but to adjourn, to postpone indefinitely, to commit. to lay on the table or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

RULE X. When a motion has once been made and carried in the affirmative or negative, it shall be in order for any member who voted with the majority to move for reconsideration thereof on the same day.

RULE XI. When the reading of any paper is called for, and objected to by any member, it shall be determined by a vote of the Association.

RULE XII. No member shall absent himself in the time of business, unless he be sick and unable to attend.

RULE XIII. All questions, except such as relate to the Constitution, shall be decided by a majority vote.

RULE XIV. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

MINUTES
—OF THE—
SUNDAY-SCHOOL CONVENTION,
SIXTH ANNUAL SESSION.

The Sunday-school Convention of the Green River Association convened with the church at Dysartsville, McDowell county, N. C., on Friday, the 29th day of August, 1884.

The Convention was opened with religious services conducted by Bro. W. F. Sorrels and Eld. J. R. Denton.

In the absence of the former President and Secretary, Eld. J. R. Denton was chosen President *pro tem.*, and Bro. J. F. C. Stacy, Secretary *pro tem.*

The churches composing the Green River Association were called, and delegates from the several Schools enrolled as follows:

Bethlehem.—G. W. Reel.

Bethel.—J. M. Rayburn.

Dysartsville.—L. G. L. Taylor, H. H. Taylor, G. D. Taylor, A. B. Taylor.

Camp Creek.—William Nix, B. Biggerstaff.

Cane Creek.—J. R. Walker, R. K. Wilson.

Round Hill.—L. L. Deck, W. M. Nanney, W. F. Sorrels, C. O. Sorrels.

Mt. Vernon.—J. W. Davis.

Pleasant Grove.—J. M. Taylor.

Holly Spring (branch school.)—J. B. Elliott.

Erwin's (branch school.)—H. C. Williams, A. L. McEntire.

No delegations from the other churches.

Bro. L. L. Deck was elected President, and Bro. J. F. C. Stacy was elected Secretary.

On motion, a committee of five was appointed to select subjects for discussion during this session of the Convention, viz: Eld. J. R. Denton, Bros. J. M. Taylor, W. F. Sorrels, James Davis and A. L. McEntire, and requested to report to-morrow.

On motion, adjourned till 9 A. M. to-morrow.

SATURDAY, August 30, 1884.

The Convention met pursuant to adjournment, and after prayer by Eld. J. R. Denton, was called to order by President L. L. Deck.

The report of the committee to select subjects for discussion, was read and adopted as follows:

First—The best manner of interesting children in the Sunday-School, and getting parents to attend. Speaker, James Davis.

Second—How are we to make our Schools evergreen? Speaker, L. G. L. Taylor.

Third—What is a minister's presence worth in a Sabbath-school? Speaker, R. K. Wilson.

Fourth—What is a Sabbath-school? Speaker, J. R. Denton.

Fifth—What are Sabbath-school helps—am I one? Speaker, W. F. Sorrels.

Sixth—What should be the prime aim or purpose of the Sabbath-school worker? Speaker, J. M. Taylor.

First subject was discussed by Bros. James Davis, L. L. Deck, R. K. Wilson, W. F. Sorrels and J. R. Denton.

Second subject was discussed by Bros. L. G. L. Taylor, James Davis, J. W. Reel, W. F. Sorrels and Elds. L. McCurry and J. R. Denton.

On motion, adjourned till 12½ P. M., to hear a sermon by Bro. J. M. Taylor.

The Convention met at 12½ P. M.

Third subject was discussed by Bros. R. K. Wilson, L. L. Deck, J. M. Taylor and Eld. J. R. Denton.

Fourth subject was discussed by Eld. J. R. Denton and Bro. Jas Davis.

Fifth subject was discussed by Bros. W. F. Sorrels, J M. Taylor, J. R. Denton, L. L. Deck and James Davis.

Sixth subject was discussed by Bros. J. M. Taylor, W. F. Sorrels, L. McCurry, J. R. Denton, James Davis, L. G. L. Taylor and L. L. Deck.

On motion, the Treasurer of this Convention was instructed to give the money on hand to the purpose for which it was appropriated.

Bro. W. F. Sorrels was appointed to preach at 11 A. M. to-morrow.

Bro. J. W. Davis offered the following, which was adopted:

Resolved, That we tender our thanks to the members of Dysartsville Church for their kind entertainment of this body.

On motion adjourned, to meet at time and place appointed by the next session of the Green River Association (Floyd's Creek,) on Friday before the 5th Sunday in May, 1885.

Prayer, Elder L. McCurry leading.

L. L. DECK, President.

J. F. C. STACY, Secretary.

SUNDAY, August 31, 1884.

Bro. W. F. Sorrels preached at 11 A. M., and was followed by Eld. C. B. Justice at 12 M.

STATISTICAL TABLE.

CHURCHES.	Constituted.	PASTORS AND POST-OFFICES.	CLERKS AND POST-OFFICES.	Sabbath of Preaching.	Baptized.	Received by Letter.	Restored.	Dismiss'd by Letter.	Exclud'd.	Died.	Males.	Females.	Totals.
Cooper's Gap	1830	J. H. Taylor, Grassy Knob	Allen Laughter, Dinsdale	3	21	2	...	17	11	3	98	143	241
Chimney Rock	.....	Richard Hudgin, Bat Cove	W. M. Henderson, Chim. Rock.	2	.....	18	..	1	...	1	21	23	44
Big Level	1881	J. H. Taylor, Grassy Knob	R. L. D. Gilbert, Poplar Grove.	2	8	2	...	1	7	1	30	47	77
Bill's Creek	.....	W. H. Logan, Ayr	J. F. Logan, Ayr	1	5	.....	..	30	9	4	69	146	215
Rock Spring	1847	T. Bright, Mills Spring	H. Portrum, Ayr	4	4	5	...	1	2	...	25	30	55
Mountain Creek.	1789	H. D. Harrill, Forest City	J. W. Lewis, Rutherfordton	3	21	5	...	6	...	2	94	116	210
Silver Creek	1849	T. Bright, Mills Spring	John Jackson, Bright's Creek	2	28	13	2	1	1	1	72	102	174
Columbus	.....	M. M. Landrum, Tryon City	G. B. Hampton, Columbus	3	.....	1	...	1	1	1	39	53	92
White Oak	1803	T. Bright, Mills Spring	J. C. Waldrop, Mills Spring	1	17	5	...	3	1	1	60	106	166
Pleasant Hill	1857	H. D. Harrill, Forest City	R. A. Callahan, Rutherfordton.	4	.....	2	...	4	2	1	35	51	86
Green River	.....	A. T. Jones, Poor's Ford	G. W. Bridges, Poor's Ford	2	9	.....	7	.....	...	...	46	64	110
Stone Mountain	.....	W. H. Logan, Ayr	S. B. Grant, Otter Creek	3	.....	.....	...	2	5	1	37	55	92
Zion Hill	.....	S. H. Flemming, Marion	W. G. Pendergras, Old Fort	.....	.....	.....	...	.....	...	..	* 13	* 20	33
Bethlehem	.....	Not represented—Rep'ted in '83	N. Souther, Old Fort	4	.....	.....	...	.....	...	..	12	40	52
Cherry Springs	1870	Not represented—Rep'ted in '80.	William Ross. Old Fort	4	.....	.....	...	.....	...	...	* 75	*107	182
Bethel	.....	W. H. Logan, Ayr	A. B. Mashburn, Marion	2	47	1	6	3	6	...	83	134	217
Dysartsville	1857	C. B. Justice, Rutherfordton	J. R. Denton, Dysartsville	3	.....	8	1	3	2	1	53	99	152
Montford's Cove.	.....	W. H. Logan, Ayr	J. W Morgan, Otter Creek	4	23	1	...	1	2	1	71	117	188
Piney Knob	1871	W. H. Logan, Ayr	W. L. Bland, Cuba	.....	.....	1	...	7	...	4	41	70	111
Camp Creek	.....	F. M. Freeman, Green's Grove.	B. Biggerstaff, Brittain	2	3	2	...	5	1	1	33	69	102
Cane Creek	1844	F. M. Freeman, Green's Grove.	R. K. Wilson, Patton's Home	4	5	2	2	4	...	...	16	32	48
Round Hill	1840	H. D. Harrill, Forest City	A. P. Sorrels, Cuba	1	7	3	...	2	...	...	69	102	171
Mt. Vernon	.....	H. H. Harrill, Forest City	M. L. Wilson, Logan's Store	2	6	3	...	4	...	3	80	115	195
Rutherfordton	1851	C. B. Justice, Rutherfordton	R. J. Williams, Rutherfordton.	2d&4th	4	8	1	7	1	3	54	81	135
Shiloh	.....	John Ruppe, Ashworth	D. J. Culbreth, Rutherfordton.	3	20	2	...	3	4	1	97	130	227
Holly Spring	1881	A. McMahan, Island Ford	J. G. Snider, Hamric	4	10	1	...	3	...	1	28	28	56
Mt. Zion	1848	J. P. Styers, Beam's Mills	J. V. Deviney, Holly Bush	4	3	.....	...	1	...	1	22	57	79
Mt. Pleasant	.....	A. McMahan, Island Ford	T. J. Goforth, Forest City	2	3	1	...	1	1	...	50	59	109
Floyd's Creek	1870	J. M. Bridges, Autro	C. L. Tate, Butler	.....	23	10	2	2	5	1	50	62	112
Cool Springs	1848	C. B. Justice, Rutherfordton	J. B. Blan on, Forest City	1	.....	4	..	6	...	2	45	65	110
Mt. Lebanon	1854	Robert Poston, Shelby	M. D. Wilson, Logan's Store	3	4	2	1	1	...	2	32	63	95
First Broad	1819	Z. D. Harel, Memory	J. L. Gamble, Gam le s Store	1	13	.....	2	2	...	...	50	108	158
* Estimated.		Totals			282	102	24	122	61	37	1600	2494	4094

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Exp'n's	Ministerial Education.	State Missions.	Foreign Missions.	Home Missions.	S. S. Board.	For Minutes.	Other Objects.	Total.
Cooper's Gap	$ 23 85			$ 2 90	$ 9 56			80		$ 40 11
Chimney Rock								70		70
Big Level		$ 150 00		2 35	2 35			1 00		155 70
Bill's Creek					5 00			1 10		6 10
Rock Spring	50 00	75	$ 3 15	9 15	6 50			1 50	$ 9 60	80 65
Mountain Creek	67 67	50 00	5 50	5 00	10 00			1 70		139 87
Silver Creek	100 00	25 00		6 72	3 27			1 90		136 89
Columbus	66 10			3 30	4 45			1 00		74 85
White Oak	100 00			8 68	3 00			1 90	6 00	119 58
Pleasant Hill	50 00			2 85	1 40			1 30		55 55
Green River	17 50				5 00			1 10		23 60
Stone Mountain	46 00	1 25			2 00			1 10		50 35
Zion Hill								90		90
Bethel	60 00							1 50		61 50
Dysartsville	75 00	400 00	5 76	10 42	3 12					494 30
Montford's Cove	75 00				3 00	$ 13 55		1 20		92 75
Piney Knob	35 00		75		2 30			45		38 50
Camp Creek		168 60						30		168 90
Cane Creek	20 00				2 00			90		22 90
Round Hill	60 75	7 35		1 20	1 25			2 50		73 05
Mt. Vernon		7 60	5 00	4 40	4 45	3 00		2 20	2 40	29 05
Rutherfordton	175 00	29 30	17 45	29 05	29 05	5 80	$ 5 80	2 70	255 80	550 00
Shiloh	30 00	425 00						25		455 25
Holly Spring	16 50	35			95			80		18 60
Mt. Zion	45 60			2 75	2 50	2 00		1 00	5 65	58 90
Mt. Pleasant					5 00			1 30		6 30
Floyd's Creek	100 00				3 00			1 60		104 60
Cool Springs	60 00	1 15	5 00	5 00	5 00			1 55	11 00	88 68
Mt. Lebanon		2 00			1 10			1 20		4 30
First Broad	75 00							1 60		76 60
Totals	$1351 37	$1268 33	$ 42 61	$ 93 77	$ 115 25	$ 24 35	$ 5 80	$ 37 10	$ 290 45	$3,229 03

SUNDAY-SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS AND POST-OFFICE.	Scholars..	Officers....	Total.....	Average...	Papers taken,	Mos. kept open.....	Contributions.....
Cooper's Gap	Allen Laughter, Dinsdale, N. C.	65	15	80	30	50	12	.....
Chimney Rock	C. G. Nanney, Chimney Rock	43	7	50	27	.....	12	$11 25
Big Level	W. E. Mills, Dinsdale	51	9	60	38	.....	6	2 00
Rock Spring	H. Portrum, Ayr	30	4	34	20	14	3	.....
Mountain Creek	D. B. F. Harrill & W. T. Lewis, Green Hill	60	8	68	50	.....	6	.....
Silver Creek	J. M. Hamilton, Bright's Creek	59	5	64	40	.....	7	3 40
White Oak	M. L. Waldrop, Mills Spring	30	6	36	20	.....	7	.....
Pleasant Hill	R. A. Callahan, Rutherfordton	40	8	48	35	.....	6	.....
Green River	T. C. Page, Poor's Ford	80	6	86	50	.....	6	.....
Dysartsville	L. G. L. Taylor, Dysartsville	.....	.....	.....	.....	.....	.....	.....
Piney Knob	G. B. Melton, Cuba	35	8	43	25	.....	6	.....
Camp Creek	G. W. Guffy, Brittain	45	6	51	38	.....	6	2 50
Cane Creek	R. K. Wilson, Patton's Home	46	6	52	26	.....	12	.....
Round Hill	L. L. Deck, Cuba	72	7	79	45	43	7	4 35
Mt. Vernon	J. W. Davis, Rutherfordton	53	8	61	30	.....	12	.....
Rutherfordton	A. L. Grayson, "	95	10	105	65	40	12	35 00
Holly Spring	W. R. Steadman, Hamric	.....	.....	.....	.....	.....	3	.....
Floyd's Creek	T. C. Harris, Ferry	30	7	37	20	.....	8	.....
Cool Springs	W. Harrill, Forest City	54	6	60	35	30	11	.....
Mt. Lebanon	M. D. Wilson, Logan's Store	50	9	59	35	.....	6	.....
First Broad	W. G. Grayson, Gamble's Store	66	8	74	50	.....	4	.....
Zion Hill	School in connection with Bethlehem	.....	.....	.....	.....	.....	.....	.....
Totals		1004	143	1147	679	177		$58 50

MINUTES

—OF THE—

FORTY-FIFTH ANNUAL SESSION

—OF THE—

GREEN RIVER BAPTIST ASSOCIATION,

—HELD WITH THE—

Church at Round Hill, Rutherford Co., N. C.,

Oct. 1st, 2d and 3d, 1885.

T. BRIGHT, Moderator, Mills Spring, N. C.
WM. F. SORRELS, Clerk, Cuba, N. C.
HENRY PORTRUM, Treasurer, Rutherfordton, N. C.

SHELBY, N. C.:
J. P. BABINGTON, Book and Job Printer,
1885.

MINUTES

——OF THE——

FORTY-FIFTH ANNUAL SESSION

——OF THE——

GREEN RIVER BAPTIST ASSOCIATION,

——HELD WITH THE——

Church at Round Hill, Rutherford Co., N. C.,

Oct. 1st, 2d and 3d, 1885.

T. Bright, Moderator, Mills Spring, N. C.
Wm. F. Sorrels, Clerk, Cuba, N. C.
Henry Portrum, Treasurer, Rutherfordton, N. C.

Shelby, N. C.:
J. P. Babington, Book and Job Printer,
1885.

ALPHABETICAL LIST OF MINISTERS.

Bright, T.....Mills Spring, N. C.
Denton, J. R.....Dysartsville, "
Harrill, William.....Forest City, "
Harrill, H. D.....Forest City, "
Holbert, John.....Mills Spring, "
Justice, T. B.....Mills Spring, "
Justice, C. B.....Rutherfordton, "
Jones, A. T.....Poore's Ford, "
Logan, W. H.....Ayr, "
Landrum, M. M.....Tryon City, "
McFaddin, J. T.....Rutherfordton, "
McMahan, A.....Poor's Ford, "
McCurry, Lewis.....Dysartsville, "
Taylor, E. L.....Rutherfordton, "
Taylor, J. H.....Grassy Knob, "
Wilkie Joab.....Rutherfordton, "
Yarborough, J. H.....Forest City, "

LICENTIATES.

Diviney, J. V.....Holly Bush, N. C.
Hunt, A.....Gamble's Store, "
Harrill, D. B. F.....Rutherfordton, "
Harris, B. B.....Ayr, "
Jackson, Elbert.....Mills Spring, "
Mashburn, A. B.....Marion, "
Pendergras, J. R.....Wake Forest, "
Sorrels, W. F.....Cuba, "
Taylor, J. M.....Rutherfordton, "
Taylor, L. G. L.....Dysartsville, "

BOARD OF MISSIONS.

H. Portrum, Treasurer.....Rutherfordton, N. C.
Matt McBrayer, Secretary.....Forest City, "
J. W. Morgan.....Otter Creek, "
A. L. Grayson.....Rutherfordton, "

☞ *Next Session at Cool Spring Church, Forest City, Rutherford County, N. C., Thursday before the* 1*st Sunday in October*, 1886.

PROCEEDINGS.

THURSDAY, October 1st, A. D., 1885.

The Green River Association met this day in its Forty-fifth Annual Session with the Round Hill Baptist Church, 10 miles north of Rutherfordton, N. C., at 11 a. m. Hymn, "Come thou fount," &c. Prayer, Elder T. Bright leading.

According to previous appointment Elder T. Bright preached the Introductory Sermon from Heb. 10: 24.

Prayer, Elder C. B. Justice leading. Adjourned one hour.

AFTERNOON SESSION.

Hymn, "What a friend we have in Jesus," &c.

The former Moderator, Elder J. H. Yarborough, being absent, Elder T. Bright was appointed Moderator *pro tem.*, and the Association called to order and organized by appointing Bro. W. F. Sorrels to act as Clerk *pro tem.*, the former Clerk, Bro. A. L. Grayson, being absent. Elder H. D. Harrill and Bro. J. W. Morgan were requested to act as assistant clerks.

The churches composing this Association were called, letters read, and Messengers enrolled, as follows:

FIRST DISTRICT.

1. *Cooper's Gap.*—Elder J. H. Taylor, Bros. H. K. Corn, H. H. Gibbs, J. G. Laughter, A. B. F. Mills and Allen Laughter.
2. *Chimney Rock.*—Not represented.
3. *Big Level.*—Not represented.
4. *Bill's Creek.*—Elder W. H. Logan, Bros. D. C. Brown, S. G. Williams, J. G. Dalton, W. R. Frady and J. M. Williams.
5. *Rock Spring.*—Bros. Richard Ledbetter and H. M. Whiteside.
6. *Mountain Creek.*—Bros. N. C. Lovelace, J. F. Edwards, W. T. Lewis, Z. V. Geer, J. M. Lewis and H. Portrum.
7. *Silver Creek.*—Bros. I. S. Higgins and J. R. Williams.
8. *Columbus.*—Bros. James F. Riding and Gray B. Hampton.
9. *White Oak.*—Elder T. Bright, Bros. John P. Arledge, William Reid, O. I. Nelson and J. C. Waldrop.
10. *Pleasant Hill.*—Elder J. T. McFaddin, Bros. R. A. Callahan, A. J. Scoggin and E. W. S. Keeter.
11. *Green River.*—Bros. J. H. Blanton, L. B. Hines and W. Y. Miller.

SECOND DISTRICT.

1. *Stone Mountain.*—Bros. A W. Morgan and J. W. Halford.
2. *Cherry Springs.*—Letter.
3. *Zion Hill.*—Not represented.
4. *Bethlehem.*—Bros. N. C. Jones and G. G. Morgan.
5. *Bethel.*—Bros. J. W. Grayson, A. B Mashburn, J. V. Devene, Bros. J. D. Morris and Pinkney Morris.

6. *Dysartsville.*—Bros. A. B. Taylor, J. D. Hogan, A. R. Yelton, L. L. Taylor, with Elder John R. Denton.

7. *Montford's Cove.*—Bros. J. W. Morgan, J. R. Harris, J. M. Stott and J. H. Wilkerson.

8. *Piney Knob.*—Bros. A. B. Haynes, W. L. Bland and W. W. Sorrels.

9. *Camp Creek.*—Bros. G. W. Guffey and C. Clements.

10. *Cane Creek.*—Bros. A. E. Wilson and J. R. Walker.

11. *Round Hill.*—Bros. William M. Nanney, L. L. Deck, W. F. Sorrels and I. P. Sorrels.

12. *Old Fort.*—Bros. R. H. Moore and W. M. Mashburn.

13. *Marion.*—Bros. W. M. Blanton and W. M. James.

THIRD DISTRICT.

1. *Mt. Vernon.*—Bros. N. J. Rollins, R. P. Geer, J. G. Logan, Robert G. Freeman and M. L. Wilson.

2. *Rutherfordton.*—Bros. A. L. Grayson, M. H. Justice, W. L. Lynch, Elders E. L. Taylor, T. B. Justice, C. B. Justice.

3. *Shiloh.*—Elders A. T. Jones and Joab Wilkie, Bros. A. B. Jones, N. Scoggin, D. C. Culbreth, William McDonald and John Abram.

4. *Holly Springs.*—Bros. J. E. Henson and James Henson.

5. *Mt. Zion.*—Elder L. McCurry, Bros. William Bracket and John Bracket.

6. *Mt. Pleasant.*—Elder A. McMahan, Bros. W. S. Hill, D. T. McArthur, Orsen Morrow and B. McMahan.

7. *Floyd's Creek.*—Not represented.

8. *Cool Spring.*—Bros. M. F. Flack, J. B. Blanton, Wm. Martin, Elders H. D. Harrill, J. H. Yarboro, William Harrill.

9. *Mt. Lebanon.*—Bros. A. P. Hollifield, J. M. Freeman, M. D. Wilson.

10. *First Broad.*—Bros. J. O. Waters, O. L. Waters, W. A. Blankenship.

Invitation extended to newly-constituted churches and churches holding letters of dismission from other associations to join this body.

Received by letter Old Fort Church from Catawba River Association.

On motion, agreed to leave over the permanent organization of the Association till to-morrow.

Corresponding Messengers were invited to seats, and enrolled as follows:

John E. Ray, Corresponding Secretary of Baptist State Convention.

South Fork Association—C. M. Murchison.

The Moderator announced the following committees:

Foreign Missions—Elders C. B. Justice and C. M. Murchison.

Religious Exercises—The Pastor and Deacons of Round Hill Church.

State Missions—Bros. John E. Ray and N. C. Lovelace.

Periodicals—Elder H. D. Harrill, Bro. W. F. Sorrels.

Home Missions—Bro. O. I. Nelson, Elder W. H. Logan.

Order of Business—Bros. L. L. Deck, R. H. Moore, with the Moderator and Clerk.

On motion, adjourned to 9½ o'clock a. m. to-morrow.

Bro. John E. Ray lead the Association in prayer.

FRIDAY, October 2d, 1885, 9½ o'clock A. M.

Spent half an hour in devotional exercises, conducted by Elder C. M. Murchison. Lesson, 23d Psalm.

Part of the hymn, "There is a fountain," &c.

Prayer, Elder C. M. Murchison leading.

The remaining verses of aforesaid hymn were sung, and Elder W. H. Logan lead in prayer, after which the Association was called to order by the Moderator.

On motion, delegates who are present without their church letter are recognized as members of this body.

Invitation re-extended to newly-constituted churches, and churches holding letters of dismission from other associations to join this body.

Received by letter Marion Church from Catawba River Association.

Corresponding Messengers were again invited to seats, and enrolled as follows:

Western Baptist Convention—Elder J. E. Carter, editor and representative of *Blue Ridge Baptist.*

Spartanburg Association—Elder W. L. Brown.

King's Mountain Association—Elder A. L. Stough.

Went into an election of officers, which resulted in the choice of Elder T. Bright as Moderator and Bro. W. F. Sorrels as Clerk.

Elder D. W. Herring and Bro. C. L. Smith were invited to seats, Bro. Smith privileged to represent the *Biblical Recorder.*

The following report on Order of Business was read, and on motion adopted:

Report on Order of Business.

The committee on "Order of Business" submit the following report:

1. Meet at 9½ a. m. each day and adjourn at 12 m., unless otherwise ordered by the Association. Meet at 1 p. m. and adjourn at pleasure.
2. Read proceedings of previous day.
3. Call the roll.
4. Read "Rules of Order."
5. Appoint committees on Finance, on Temperance, and on Sabbath Schools.
6. Call for reports of committees.
7. Appoint Corresponding Messengers.

8. Appoint Union Meeting and ministers to attend.
9. Consider ministerial education, and the obligation on churches thereto.
10. Consider the obligations resting upon the churches to support their pastors, so as to enable them to give themselves wholly to the work.
11. Appoint time and place for the next Association.
12. Appoint minister to preach Introductory Sermon.
13. Appoint delegates to the Baptist State Convention.
14. Consider "Queries" from the churches.
15. Miscellaneous business.

L. L. Deck, R. H. Moore, T. Bright, W. F. Sorrels, } Committee.

Bro. Mills was welcomed to a seat in the Association.

The following committees were appointed by the Moderator:

Education—Bros. M. H. Justice and N. J. Rollins.

Finance—Bros J. W. Morgan, J. C. Waldrop.

Sabbath-Schools—Bros. John E. Ray and Elder J. H. Yarboro.

Bro. John E. Ray read the report on State Missions, as follows:

Report on State Missions.

The object of our State Mission work is to send the gospel in those parts of North Carolina which are not favored with Baptist preaching. For the successful prosecution of this department of our labor it is necessary for our churches to furnish the means to feed and clothe those who carry the bread of life to the hungry souls who are asking for it.

The interest in this cause has increased until the Board of Missions of the Baptist State Convention has this year *seventy* Missionaries laboring in destitute portions of the State, one of whom is in our own bounds. And God has richly blessed the efforts of these men. Wherever they have sown the seeds of Truth, abundant harvests have been gathered. During the past three years alone, the labors of the Missionaries of the Board have resulted in the organization of *thirty-nine* new churches, the building of *twenty-eight* houses of worship, and the professed conversion of over *three thousand* souls Is not this enough to encourage every heart and enlist every one in the Lord's work?

After all that has been done, "there remaineth yet much land to be possessed." There are *six whole counties* in the State which have only *four Baptist churches* altogether in them, and *not one* Baptist preacher. Brethren, we cannot afford to let this state of things longer exist. Our motto shall be: North Carolina for Jesus Christ. Nor will we be satisfied until every thirsty soul has been supplied with the water of life.

John E. Ray, N. C. Lovelace, } Committee.

On motion to adopt, remarks were made by Bro. John E. Ray. Pending the motion to adopt, a motion to adjourn 45 minutes prevailed. Prayer, Bro. John E. Ray leading.

AFTERNOON SESSION.

Hymn, "I need Thee every hour."

Prayer, Elder A. L. Stough leading.

The Moderator called the Association to order.

The report on State Missions, which was pending at adjourn-

ment at noon, was taken up and the discussions thereof were participated in by Bro. John E. Ray and Elder C. B. Justice.

The churches agreed to try to get up the remaining part of $100, which was expected of them by the Convention. The following churches agreed to make a trial for the amounts annexed to their names and send same to Bro. Ray by the 1st of November next:

Cooper's Gap $1, Rock Springs $1, Mountain Creek $4, Silver Creek $1, White Oak $2, Pleasant Hill $1, Stone Mountain $1, Bethlehem $1, Cherry Springs $1, Bethel $1.50, Montford's Cove $1, Piney Knob $1, Camp Creek $2, Cane Creek $1, Round Hill $2, Mt. Vernon $2, Rutherfordton $5, Holly Springs $1, Mt. Zion $1, Cool Springs $2, Mt. Lebanon $1.

The following churches paid their pledges:

Bill's Creek $2, Columbus $1, Mt. Pleasant $1, First Broad $1. The report was adopted.

Hymn, "All hail the power of Jesus' name," &c.

Eld. C. B. Justice read the report on Foreign Missions, as follows:

Report on Foreign Missions.

The Lord commanded His disciples to "go into all the world and preach the gospel to every creature." To execute this great commission is the chief business of the churches of Christ to do to-day; for the greater part of the world is still without the gospel, and has never heard it. What are we doing?

Our Foreign Mission Board, located at Richmond, Va., reports:

In China, with its four hundred million heathen, 25 foreign missionaries, 28 native assistants, 645 church members.

In Italy, with 26,789,000 Roman Catholics, 2 missionaries, 10 native preachers, 250 members.

In Africa, with 190,000,000 heathen and Mohamedans, 7 missionaries, 8 native assistants, 125 members.

In Brazil, with 11,780,000 Roman Catholics, 4 missionaries, 4 native assistants, 113 members.

In Mexico, with 9,000,000 Roman Catholics, 10 missionaries, 5 native assistants, 190 members.

We have also schools: In Mexico with 93 pupils; Brazil with 40; Africa with 195; China with 145: Rome with 32. Our Foreign missionary force is 52, of whom 25 are ministers, 27 ladies; native assistants 55, members 1323, baptisms 203. The work is now enlarged. Brethren R. T. Bryan and D. W. Herring are newly-appointed from North Carolina. More Missionaries and greater expense call for larger contributions. The Board needs $100,000.00. Of this North Carolina is asked to give $8,000.

In 1884, Green River Association with 4,094 members, reported $124.28 for Foreign Missions—only 3 cents each. This Association is now asked to give $300—only 7½ cents each. Without this we cannot raise $8,000 in the State.

C. B. Justice,
C. M. Murchison, } Committee.

On motion to adopt, a motion prevailed to set apart 11 o'clock a. m. to-morrow for the discussion of said report.

Elder C. B. Justice offered a resolution, which read as follows:

Resolved, That we are in full sympathy and accord with the movement recently inaugurated to build a Baptist Orphanage at

Thomasville, N. C., and pledge to the same our prayers and contributions.

On motion to adopt, a motion was offered and carried to make 1 p. m. to-morrow a special order for the discussion of same. Brother Mills special speaker.

Bro. W. F. Sorrels read the report on Periodicals, as follows:

On Periodicals.

We, your committee on Periodicals, have long since been convinced of the necessity of a religious newspaper in every family. Such papers are very numerous in our land, and at the same time we have an abundance of literature which is as destructive to the flock as a wolf in sheep's clothing; therefore we would advise all to be very careful in the selection of their family newspapers.

As your committee we would recommend the *Biblical Recorder*, our State organ; the *Blue Ridge Baptist*, the organ of the W. B. C.; the *Foreign Mission Journal*, and *Kind Words*.

H. D. HARRILL, W. F. SORRELS, } Committee.

On motion to adopt, remarks were made by Elders C. B. Justice, J. E. Carter, H. D. Harrill, Bros. John E. Ray, M. H. Justice, C. L. Smith. Report was adopted.

On motion adjourned till 9½ o'clock a. m., to-morrow.

Hymn, "Praise God from whom all blessings flow," &c.

Prayer, Elder D. W. Herring leading.

SATURDAY, October 3d, 1885, 9½ A. M.

Hymn, "Jesus lover of my soul," &c.

Lesson 116th Psalm. Prayer, lead by Elder D. W. Herring.

Hymn, "Cross and Crown."

Association called to order by the Moderator.

Record of yesterday read and adopted.

Elder Z. T. Harrill, corresponding messenger from King's Mountain Association, was welcomed to a seat.

On motion, speeches were limited to 20 minutes.

Elder A. L. Stough read the report on Temperance, as follows:

On Temperance.

How emphatic, how comprehensive is the Apostle's injunction, "Abstain from all appearance of evil." Some expositors render the expression thus, "Abstain from every sort and kind of evil." In this sense it is a most important precept. But probably the true meaning of this passage is the commonly received one, that we are not only to abstain from the things that are really and manifestly evil, but from such also that are doubtful and in appearance such.

Without stopping to specify other things, we at once pronounce the use of intoxicating liquors as a beverage to be condemned when tried by this test.

See that young man, he thinks he can take a social glass without running any hazard. Afterwards he thinks of the pleasure he enjoyed from the excitement of the cup. He thinks he can still enjoy another, and another, and not pass the line that divides safety from danger. A taste for the poison is already formed. He will not be

satisfied by taking a glass now and then. Every portion is a link in that chain which is to bind him on the altar of ruin. His hand begins to shake. He is a captive and a slave. The seeds reproduce themselves with fearful rapidity. Look! he is a ragged, bloated sot! The mark of the beast is on his face. His character and property are shipwrecked. His mind and body are in ruin. See him as he goes from the rum hole! He has no bread to eat, no home, no friend! The sun scorches his head, or the cold chills his crazy frame. The hail and tempest beat upon him, and the winds sport with his rags. Now he is assailed with delerium tremens! The serpents hiss. Evil demons flap their deadly wings. See him gnash his teeth! Satan has marked him for his own. On every object that meets his eye is written, and every voice that thunders in his ears, no drunkard shall inherit the kingdom of God.

A. L. Stough, J. H. Mills, } Committee.

On motion to adopt, remarks were made by Elder J. R. Denton and the report was adopted.

Bro. John E. Ray read the following report on Sabbath-Schools:

Report on Sunday-Schools.

When the prophet of the Lord in olden times wanted to cleanse the waters which were unfit for use and make them palatable, he went to the spring and cast salt into it, and the waters were healed. So our Sunday-school work has much to do with removing many of the evils of the day. Along with other things it takes hold of the children and trains them in those things which pertain to their eternal salvation.

Another great object of the Sunday-School is to instruct church members more fully in the doctrines of the Bible, incite them to a study of the Scriptures, and give them wholesome work to do. How important then it is that every Baptist Church should have its Sunday School. Your committee would recommend our Baptist Sunday School supply store, at Raleigh, to our pastors, churches, Sunday schools and families as the place to get all their literature of every kind. From this source they can get anything they need at lowest prices. Respectfully submitted,

J. H. Yarboro, John E. Ray, } Committee.

On motion to adopt, remarks were made by Bro. John E. Ray.

On motion, granted Bro. Ray 10 minutes' more time. Elders T. Bright and J. H. Yarboro participated in the discussion. Report was adopted.

The hour having arrived for the discussion of the report on Foreign Missions, it was taken up and remarks were made by Elder W. L. Brown. Hymn, "The morning light is breaking," &c., after which Elder D. W. Herring had permission of the Association to speak as long as he desired on the above named subject, and after he had addressed the audience, the following churches agreed to try to raise the amount annexed to the name of their church during the next associational year for Foreign Missions:

Cooper's Gap $5, Chimney Rock $5, Bill's Creek $7, Rock Springs $5, Mountain Creek $10, Silver Creek $5, Columbus $5, White Oak

$5, Pleasant Hill $5, Green River $5, Stone Mountain $5, Cherry Springs $2.50, Zion Hill $2.50, Bethlehem $5, Bethel $5, Montford's Cove $5, Piney Knob $2, Camp Creek $3, Cane Creek $2, Round Hill $5, Mt. Vernon $10, Rutherfordton $40, Mt. Zion $2.50, Mt. Pleasant $5, Cool Springs $10, Mt. Lebanon $2, First Broad $5, Old Fort $10, Marion $5.

The report was adopted.

On motion, adjourned one hour.

Hymn, "Praise God from whom all blessings flow," &c.

AFTERNOON SESSION.

Hymn, "I need Thee every hour."

Prayer, Elder W. L. Brown leading.

The Moderator called the Association to order.

The hour having arrived for the discussion of the resolution concerning the Baptist Orphanage, Bro. Mills is granted unlimited time to speak on this subject.

Elder H. D. Harrill announced preaching at the stand by Elder J. R. Denton, followed by Elder Z. T. Harrill.

After Bro. Mills had addressed the audience a collection was taken for the Baptist Orphanage amounting to $17.65.

After which the resolution was adopted.

"Hymn, "Jesus, lover of my soul," &c.

Bro. O. I. Nelson read the report on Home Missions, as follows:

Report on Home Missions.

The work of the Home Mission Board of the Southern Baptist Convention is to supply the destitute portions of the Southern States and Territories with Baptist preaching. There are several of these States and Territories in which our cause is so weak that they cannot supply all their needs. In Louisiana there are twenty-eight counties in which there are no Baptist churches nor Baptist preachers. There are only 18,180 white Baptists in the whole State. In Arkansas there are twenty-five county towns without any Baptist houses of worship. It is our duty and privilege to help these weak States preach the Gospel to the thousands of souls who are perishing without it. The success of the cause of Christ in the South, if not in the world, depends greatly upon the work of this Board. Your committee would therefore urge the churches of the Green River Association to take a collection at least once a year for this cause.

Respectfully submitted,

O. I. NELSON, W. H. LOGAN, } Committee.

On motion, after remarks by Elder J. E. Carter, it was adopted.

The following report on Education was read by Eld. C. B. Justice:

Report on Education.

Your committee on Education fully appreciate the importance of the subject, still believe it is unnecessary to impress upon this Association the fact that the great want of the times is to educate the boys and girls growing up around us. The maxim, "Knowledge is Power," is too well established to require proof or argument. The

question, How can we educate our children so as to elevate them mentally and morally? is the one that interests us.

Your committee recommend first, more care in the selection of the teachers of public schools; second, more thorough teaching in the Sunday-schools; constant employment for the young; encourage them to *work*, *study* or *play vigorously*. Idleness is ruining a great many boys in whom are wonderful possibilities.

We recommend further the judicious selection of such High Schools and Colleges as will insure them proper mental culture, and at the same time throw around them wholesome, moral and religious influences. Wake Forest College stands first in our estimation as the place to fit young men for the business of life. Every effort is there made for their proper training in all respects. That College is too well known to require further mention.

We believe that every young minister who can, should take the course at our Theological Seminary, at Louisville, Kentucky.

We recommend Shelby Female College as a safe High School for the girls. We also recommend Judson College, at Hendersonville, which, while not occupying the high position of Wake Forest, is a good school, under excellent management and worthy of patronage.

Respectfully submitted,

W. J. ROLLINS, } Committee.
M. H. JUSTICE, }

On motion to adopt, a motion prevailed to make the discussion of it a special order for a mass meeting at 9½ a. m., to-morrow.

The report on Finance was read by Bro. J. W. Morgan, as follows:

Report on Finance.

Your committee on Finance report $34.10 sent up by the churches for Minutes. We recommend that the Clerk of the Association retain $7 for his services, to include furnishing blank printed letters for each church, as adopted by the Association heretofore, and that the balance be expended for the printing of the Minutes, to be distributed to the churches in proportion as each has contributed to the Minute fund.

J. W. MORGAN, } Committee.
J. C. WALDROP, }

On motion, it was adopted.

On motion, agreed that the collection of to-morrow be equally divided between State and Foreign missions.

Bro. Portrum, Treasurer, read the following report:

[*See Treasurer's Report on next page.*]

Treasurer's Report.

H. Portrum, Treasurer, in account with the Green River Association.

1885.] STATE MISSIONS.

October 2d.	To am't rec'd from Cool Spring Church,	$ 2.10	
" " "	am't rec'd from Bethlehem church.....	1.13	
" " "	am't rec'd from Mount'n Creek church,	1.00	
	To collection Friday.....	12.45	
" " "	am't from Bill's Creek church.....	2.00	pledged.
" " "	am't from Cooper's Gap church.....	1.00	"
" " "	am't from Mt. Pleasant church.....	1.00	"
" " "	am't from Silver Creek church.....	1.00	"
" " "	am't from Columbus church.....	1.00	"
" " "	am't from Head First Broad.....	1.00	"
" " "	am't from Mt. Zion church.....	1.00	"
	To collection Sunday.....	6.81	
	To am't from Columbus church.....	1.50	
	To am't from Old Fort church.....	2.00	
1885.]		$34.99	
October 4th.	By paid Jno. E. Ray, Cor. Sec'y, receipt,		$34.99

1885.] FOREIGN MISSIONS.

October 2d.	To am't rec'd from Green River church,	$ 5.00	
" " "	am't rec'd from Mt. Zion church.....	2.50	
" " "	am't rec'd from Cool Springs church...	2.15	
" " "	am't rec'd from Mt. Vernon church.....	5.25	
" " "	am't rec'd from Bethlehem church.....	75	
" " "	am't rec'd from Mountain Creek ch.....	3.08	
" 3d "	am't rec'd from Mt. Pleasant church....	2.70	
" " "	am't rec'd from Pleasant Hill church...	1.45	
" " "	am't rec'd from Columbus church.....	2.00	
	To collection Sunday.....	6.80	
1885.]		$31.68	
October 4.	By paid Jno. E. Ray, Cor. Sec'y, receipt,		$31.68

1885.] HOME MISSIONS.

October 2d.	To am't rec'd from Mt. Zion church,.....	$ 2.50	
" " "	am't rec'd from Bethlehem church.....	58	
1885.]		$ 3.08	
October 4.	By paid Jno. E. Ray, Cor. Sec'y, receipt,		$ 3.08

1885.] EDUCATION.

October 2d.	To am't rec'd from Cool Spring church,...	$ 2.15	
" " "	am't rec'd from Mt. Vernon church,...	1.40	
" " "	am't rec'd from Bethlehem church.....	75	
" " "	am't rec'd from Old Fort church.....	2.00	
1885.]		$ 6.30	
October 4.	By paid Jno. E. Ray, Cor. Sec'y, receipt,		$ 6.30

Respectfully submitted.

H. PORTRUM, Treas. Green River Association.

October 4th, 1885.

Received from Dysartsville Church.....	$ 2.06	
Paid to J. R. Denton.....		$ 2.06

Messengers were appointed to other associations, as follows:

King's Mountain—which meets at Beaver Dam, 4 miles southwest of Shelby, on Thursday before the 4th Sunday in September, 1886: Elders J. H. Yarboro, J. R. Denton, H. D. Harrill, E. L. Taylor, and Bro. N. C. Lovelace.

Broad River—which meets at El Bethel, Union county, S. C., on Thursday before the 1st Sunday in September, 1886: Elders J. H. Yarboro, A. T. Jones, and Bro. J. W. Davis.

Henderson—Bros. O. I. Nelson, H. K. Corn.

The Union Meeting was appointed to be held with the church at White Oak, Polk county, on Friday before the 5th Sunday in May, 1886, at which time and place the Sunday-School Convention of this Association will meet. Elders J. H. Yarboro, H. D. Harrill, E. L. Taylor, C. B. Justice, J. R. Denton and T. Bright were appointed to attend.

On motion, "Order of Business" Nos. 9 and 10 were passed over.

On motion, the next session of this Association is to meet with the Cool Spring Church on Thursday before the first Sunday in October, 1886.

On motion, Elder H. D. Harrill was appointed to preach the Introductory Sermon, and Elder J. R. Denton, alternate.

Delegates were appointed to the Baptist State Convention, which meets at Reidsville, N. C., on Thursday before the 2d Sunday in November, 1885, as follows: Elders C. B. Justice, J. H. Yarboro. Also any minister or brother, who may attend the Convention, is authorized to represent this body.

On motion, agreed to take up a collection to-morrow evening, to be used in the building of Dysartsville church house.

On motion, the thanks of this Association were tendered to the Round Hill Church, and to the citizens of this vicinity for their kind treatment, and hospitality extended to the delegates who attended this session of the Association.

On motion, adjourned to meet with the Cool Spring Church, at Forest City, Rutherford county, N. C., on Thursday before the first Sunday in October, 1886.

Hymn, "We're going home to-morrow."

Elder J. E. Carter lead the closing prayer.

T. BRIGHT, *Moderator.*

W. F. SORRELS, *Clerk.*

SUNDAY, October 4th, 1885, 9½ o'clock, A. M.

Hymn, "What a friend we have in Jesus," &c.

Lesson, 100th Psalm. Prayer, lead by the Moderator.

The time for the discussion of the report on Education being so short, it was passed without discussion.

At 10 a. m. Elder W. L. Brown opened services at the stand by

using hymn "*ninety and nine*," and lesson 107th Psalm and prayer.

Services continued by using hymn, "God moves in a mysterious way," &c. Sermon by Elder A. L. Stough. Text: Zach. 14: 6–7.

Prayer, lead by Elder C. B. Justice.

At 11 a. m. Elder Joseph E. Carter preached from 1 Cor. 15: 29, followed by a collection for State and Foreign Missions.

At 1 p. m. prayer by Elder W. L. Brown. Hymn, "All hail the power of Jesus' name," &c., followed by a sermon by Elder D. W. Herring. Text: Heb., 12: 2, after which a collection was taken up for Dysartsville church. For amount of these collections see Treasurer's Report.

The session closed by joining Elder W. L. Brown in prayer.

ASSOCIATION COVENANT.

ARTICLE 1. We believe in one only living and true God, and that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in a man's impotency to recover himself from the fallen state he is in, by his own freewill and ability.

5. We believe that sinners are justified in the sight of God only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe immersion is the only Scriptural mode of baptism

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do for and in behalf of the churches which we represent, covenant and agree, and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

Rules of Order.

RULE 1. Every meeting of business shall be opened and closed with prayer, either by the Moderator or some brother whom he shall appoint.

RULE 2. Each speaker shall arise and address the Moderator on any subject to be discussed.

RULE 3. No motion shall be debated unless seconded. No member shall speak more than twice, twenty minutes each, on the same motion without special leave of the Association.

RULE 4. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

RULE 5. Every question shall be decided by the living voice, unless otherwise directed.

RULE 6. During the hours of business all private conversation, walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

RULE 7. The names of members shall be called each day previous to proceeding to business.

RULE 8. All resolutions shall be reduced to writing, signed by the mover and handed to the Moderator or Clerk before they are debated.

RULE 9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

RULE 10. When a motion has once been made and carried in the affirmative or negative, it shall be in order for any member who voted with the majority to move for reconsideration thereof on the same day.

RULE 11. When the reading of any paper is called for, and objected to by any member, it shall be determined by a vote of the Association.

RULE 12. No member shall absent himself in time of business, unless he be sick and unable to attend.

RULE 13. All questions, except such as relate to the Constitution, shall be decided by a majority vote.

RULE 14. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

MINUTES

—OF THE—

SEVENTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST S. S. CONVENTION.

This Convention met with the church at Floyd's Creek, Rutherford county, N. C., on Saturday, May 30th, 1885, at 9 o'clock a. m.

After spending thirty minutes in devotional exercises, conducted by Bro. J. B. Thorn, the Convention was called to order by Elder T. Bright, President. Delegates were enrolled as follows:

Mountain Creek—G. M. Flack, Z. B. Geer.

Silver Creek—Elder T. Bright.

White Oak—Elder T. Bright.

Pleasant Hill—R. Taylor, Elder L. Taylor.

Round Hill—C. C. Sorrels.

Mount Vernon—Z. B. Freeman, J. H. Smith.

Floyd's Creek—T. C. Harris.

Cool Spring—M. J. Harrill, M. H. Flack, Elder J. H. Yarboro, Elder H. D. Harrill.

Mount Pleasant—Elder A. McMahan.

On motion, the following subjects were adopted for discussion.

1st. What are the best inducements to get parents and children to attend Sabbath-school?

2d. What relation should the pastor sustain to the Sabbath-school?

3d. What is a Sabbath-school?

4th. What are the best helps in a Sabbath-school? Am I one?

The first subject was discussed by Elder L. Taylor, assisted by various others, after which a recess for one hour was given for refreshments.

AFTERNOON.—Prayer by Elder H. D. Harrill.

The second subject was called up for discussion, when Elder H. D. Harrill occupied the floor, aided by various other brethren.

The third subject being called up for discussion, Bro. M. J. Harrill was called on to open the discussion, followed by Elder L. Taylor and J. H. Yarboro.

The fourth subject being called for discussion, Bro. J. B. Thorn was asked to open the discussion, followed by various other brethren.

On motion, the Convention adopted the usual resolution of

thanks to this church and the neighborhood for their hospitality.

Pending adjournment, the Convention appointed the deacons of this church to arrange preaching for Sabbath, when Elders T. Bright and J. H. Yarboro were appointed to occupy the pulpit.

On motion, the Convention adjourned to meet to-morrow morning at 9 o'clock, in Sunday-school mass meeting.

Prayer by Elder J. H. Yarboro.

SUNDAY MORNING.

The Convention met pursuant to adjournment.

Prayer by Bro. J. B. Thorn.

The Sunday-school children of this church occupying the front seats were very earnestly and solemnly addressed by Elders H. D. Harrill and A. McMahan.

At 11 o'clock the pulpit was occupied by Elder T. Bright, and at 1 o'clock by Elder J. H. Yarboro, when these brethren preached to a large and attentive audience, and from the earnestness and zeal of these brethren, we hope impressions were made that will be permanent and lasting.

Thus ended a very pleasant and harmonious session of this body.

ELDER T. BRIGHT, President.

M. H. FLACK, Sec'y.

STATISTICAL TABLE.

CHURCHES.	When Constituted.	PASTORS AND THEIR POST-OFFICES.	CLERKS AND THEIR POST-OFFICES.	Sabbaths of preaching.	No. baptized.	No. received by letter.	No. restored.	Dismissed by letter.	No. excluded.	No. of deaths.	No. of males.	No. females.	Total of males and females.
Cooper's Gap	1830	J H Taylor, Grassy Knob	Allen Laughter, Dinsdale	3	2	6	2	9	5	9	90	156	246
Chimney Rock	.....	Not represented—reported in 1884	W M Henderson, Chimney Rock	2	.....	.....	...	.....	...	...	21	23	44
Big Level	1881	Not represented—reported in 1884	R L D Gilbert, Poplar Grove	2	.....	.....	...	.....	...	...	30	47	77
Bill's Creek	.....	W H Logan, Ayr	John F Logan, Ayr	1st & 3d	28	8	2	4	4	1	78	166	244
Rock Spring	1847	T Bright, Mills Spring	H M Whiteside, Poplar Grove	3	.....	9	...	3	2	1	27	32	59
Mountain Creek	1789	H D Harrill, Forest City	J W Lewis, Rutherfordton	3	15	15	2	6	1	1	104	131	235
Silver Creek	1849	T Bright, Mills Spring	John Jackson, Bright's Creek	2	3	3	1	10	1	1	61	83	144
Columbus	.....	M M Landrum, New Prospect, S C	Gray B Hampton, Columbus	3	8	2	...	3	2	2	40	56	96
White Oak	1803	T Bright, Mills Spring	J C Waldrop, Mills Spring	1	10	12	1	10	1	3	73	86	159
Pleasant Hill	1857	H B Harrill, Forest City	R A Callahan, Rutherfordton	4	27	2	...	3	1	...	51	56	107
Green River	.....	A T Jones, Pore's Ford	G W Bridges, Pore's Ford	2	29	2	...	4	...	...	55	80	135
Stone Mountain	.....	W H Logan, Ayr	S B Grant, Otter Creek	3	.....	.....	...	7	6	...	30	49	79
Zion Hill	.....	Not represented—reported in 1884	W G Pendergrass, Old Fort	.....	.....	.....	...	.....	...	...	13	20	33
Bethlehem	.....	C M Murchison, Old Fort	N Souther, Old Fort	4	3	1	1	.....	5	...	18	39	57
Cherry Springs	1870	C M Murchison, " "	A B Burgin, Old Fort	4	4	3	...	1	1	2	8	20	28
Bethel	.....	W H Logan, Ayr	A B Mashburn, Marion	2	14	1	2	1	...	4	93	143	236
Dysartsville	1857	R Poston, Shelby	J R Denton, Dysartsville	3	2	1	...	6	1	...	53	97	150
Montford's Cove	.....	W H Logan, Ayr	J W Morgan, Otter Creek	4	1	2	1	2	1	2	69	108	187
Piney Knob	1871	W H Logan, Ayr	W L Bland, Cuba	2	7	2	1	8	3	...	39	64	103
Camp Creek	.....	F M Freeman, Green's Grove	B Biggerstaff, Brittain	2	11	.....	...	3	1	4	31	74	105
Cane Creek	1844	F M Freeman, Green's Grove	R K Wilson, Patton's Home	4	4	3	3	1	...	2	21	32	53
Round Hill	1840	H D Harrill, Forest City	W M Nanny, Cuba	1	.....	5	...	1	1	4	66	98	164
Old Fort	.....	C M Murchison, Old Fort	R H Moore, Old Fort	3	7	3	...	1	...	...	8	24	32
Marion	.....	C B Justice, Rutherfordton	B B Price, Marion	1st & 3d	5	1	1	4	3	1	20	33	53
Mt. Vernon	1844	H D Harrill, Forest City	M L Wilson, Logan's Store	2	19	1	1	1	9	1	89	116	205
Rutherfordton	1851	C B Justice, Rutherfordton	Thomas C Smith, Rutherfordton	2d & 4th	1	14	...	5	2	3	56	84	140
Shiloh	.....	John Ruppe, Ashworth	D J Culbreth, Garnett	3	3	10	3	10	4	1	69	131	200
Holly Springs	1881	A McMahan, Island Ford	J G Snider, Hamric	4	5	.....	...	.....	1	2	27	31	58
Mt. Zion	1848	Z D Harrill, Memory	J B Price, Holly Bush	2	.....	.....	...	2	1	1	20	55	75
Mt. Pleasant	.....	A McMahan, Island Ford	T J Goforth, Forest City	2	8	.....	...	1	1	1	53	61	114
Floyd's Creek	1870	Not represented—reported	C L Tate, Butler	.....	.....	.....	...	.....	...	...	50	62	112
Cool Spring	1848	C B Justice, Rutherfordton	L C Hardin, Forest City	2	5	3	...	1	...	...	47	66	113
Mt. Lebanon	1854	A L Stough, Shelby	M D Wilson, Logan's Store	3	11	4	...	.....	...	...	41	69	110
First Broad	1819	Z D Harrill, Memory	J L Gamble, Gamble's Store	1	5	.....	1	9	3	2	49	107	156
Totals					239	113	22	116	60	48	1600	2500	[illegible]

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Foreign Missions.	Home Missions.	S. S. Board.	For Minutes.	Other Objects.	Total.
Cooper's Gap					$ 1 00			$ 1 00		$ 2 00
Bill's Creek	$ 30 00	$ 20 00						1 20	$ 25 00	76 20
Rock Spring	55 00	4 85	$ 2 85					1 10		63 70
Mountain Creek		10 00		$ 1 00	3 08			2 90		16 98
Silver Creek	100 00		5 25					1 00		106 25
Columbus	65 97	2 00		1 50	2 00			1 50		72 97
White Oak	100 00	9 00	10 15					1 60		121 75
Pleasant Hill	50 00				1 50			1 10		52 60
Green River	26 00				5 00			1 05		32 05
Stone Mountain	31 05	1 75						1 00		33 80
* Bethlehem	50 00	10 00	75	1 13	4 75	58		90		78 40
Bethel	60 00							60		60 60
Dysartsville	72 00	100 00						50	6 00	178 30
Montford's Cove	36 05							1 55	261	40 21
Piney Knob								40		40
Camp Creek								95		75
Cane Creek								90		90
Round Hill	65 00	57 50						1 70		123 20
Old Fort	100 00	5 00	2 00	2 00	1 00			75	20 00	155 75
Marion	175 00	200 00						1 00	5 25	381 25
Mt. Vernon			1 40		5 25			2 60		9 25
Rutherfordton	110 00	28 00	16 00	28 00	28 00	$ 6 00	$ 6 00	2 05	60 00	291 05
Shiloh	16 20							40		16 20
Holly Springs								40		40
Mt. Zion	40 00	7 55		2 50	2 50			85		53 40
Mt. Pleasant		125 00			2 70			1 20		128 90
Cool Spring	70 00							1 10	25 00	95 00
Mt. Lebanon	100 00	107 00						1 50		208 50
First Broad	65 00	2 00						1 30		68 30
Totals	$1416 27	$ 569 65	$ 38 40	$ 36 13	$ 56 78	$ 6 58	$ 6 00	$ 34 00	$ 143 86	$ 2,469 27

*Bethlehem Church contributed 30c. for Associational Missions.

SUNDAY-SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS AND POST-OFFICE.	Scholars	Officers	Total	Average	Papers, &c., taken	Months kept open	Amounts Contributed
Cooper's Gap	H. H. Gibbs, Dinsdale, N. C.	97	11	108	65	.....	.....	$2 85
Bill's Creek	B. B. Harris, Ayr	40	6	46	25	.....	6	.....
Silver Creek	Rev. T. B. Justice, Mills Spring	50	9	59	35	.....	7	.....
White Oak	O. I. Nelson, " "	60	5	65	45	12	12	4 00
Pleasant Hill	Elder E. L. Taylor, Rutherfordton	45	8	53	35	.....	11	.....
Green River	L. B. Pines, Pore's Ford	69	8	77	56	.....	.....	.....
Dysartsville	A. B. Taylor, Dysartsville	40	6	46	25	35	.....	.....
Bethlehem	N. C. Jones, Old Fort	31	7	38	23	.....	6	1 10
Piney Knob	W. L. Bland, Cuba	35	7	42	25	.....	.....	.....
Round Hill	C. G. Hill, Cuba	45	9	54	30	.....	6	85
Old Fort	W. P. Terrell, Old Fort	60	5	65	40	70	12	25 00
Marion	B. B. Price, Marion	50	4	54	25	2	12	19 65
Mt. Vernon	J. W. Davis, Rutherfordton	46	6	52	26	.....	12	2 60
Rutherfordton	A. L. Grayson, "	78	7	85	26	75	12	26 00
Shiloh	W. P. Ruppe, Garnett.	63	8	71	40	.....	6	.....
Holly Springs	H. Cole, Hamric	31	.....	.....	.....	1	3	.....
Cool Springs	Rev. William Harrill, Forest City	66	6	72	50	.....	10	.....
First Broad	J. B. Condry, Gamble's Store	48	5	53	40	.....	3	.....
Mountain Creek	H. Portrum, Rutherfordton	.....	.....	.....	.....	.....	.....	.....
Totals		954	117	1040	611	195		82 05

MINUTES

OF THE

FORTY-SIXTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

— HELD WITH THE—

CHURCH AT COOL SPRINGS,

RUTHERFORD CO., N. C.,

Sept. 30th, and Oct. 1st and 2nd, 1886.

REV. T. B. JUSTICE, MODERATOR.....Rutherfordton, N. C.
WM. F. SORRELS, CLERK.....Cuba, N. C.
HENRY PORTRUM, TREASURER.....Rutherfordton, N. C.

Shelby, N. C.
BABINGTON, ROBERTS & Co., Printers and Stationers,
1886.

MINUTES

OF THE

FORTY-SIXTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

—HELD WITH THE—

CHURCH AT COOL SPRINGS,

RUTHERFORD CO., N. C.,

Sept. 30th, and Oct. 1st and 2nd, 1886.

REV. T. B. JUSTICE, MODERATOR.....Rutherfordton, N. C.
WM. F. SORRELS, CLERK.....Cuba, N. C.
HENRY PORTRUM, TREASURER.....Rutherfordton, N. C.

Shelby, N. C.
BABINGTON, ROBERTS & CO., Printers and Stationers,
1886.

ALPHABETICAL LIST OF MINISTERS.

Bright, T .....Mills Spring, N. C.
Denton, J. R.....Dysartsville, "
Harrill, H. D.....Forest City, "
Holbert, John.....Mills Spring, "
Justice, T. B.....Rutherfordton, "
Justice, C. B.....Rutherfordton, "
Jones, A. T.....Poore's Ford, "
Logan, W. H.....Ayr, "
Landrum, M. M.....Tryon City "
McFaddin, J. T.....Rutherfordton, "
McMahan, A.....Poore's Ford, "
McCurry, Lewis.....Dysartsville, "
Sorrels, W. F.....Rutherfordton, "
Taylor E. L .....Rutherfordton, "
Taylor,——.....Grassey Knob, "
Wilkie, Joab .....Rutherfordton, "
Yarboro J. H.....Forest City, "

———o———

LICENTIATES.

Dwiney, J. V.....Rutherfordton, N. C.
Hunt, A.....Gamble's Store, "
Harrill, D. B. F.....Forest City "
Harris, B. B .....Ayr, "
Jackson, Elbert.....Mill's Spring, "
Mashburn, A. B .....Marion, "
Pendergrass, J. R.....Wake Forest, "
Sorrels, J. C.....Cuba, "
Taylor, J. M.....Rutherfordton, "
Taylor, L. G. L.....Dysartsville, "

———o———

BOARD OF MISSIONS.

H. Portrum,.....Rutherfordton, N. C.
R. H. Moore,.....Old Fort "
A. L. Grayson,.....Rutherfordton, "
Rev. H. D. Harrill,.....Forest City, "
J. H. Smith,.....Logan's, "

———o———

☞ Next session at Cooper's Gap Church, Rutherford County, N. C., Thursday before the 1st Sunday in October, 1887.

PROCEEDINGS.

THURSDAY, September 30th, A. D., 1886.

The Green River Association met this day in its Forty-Sixth annual session with the Cool Springs Baptist Church, six miles East of Rutherfordton, N. C., at 11, A. M. Hymn, "Kindom of Christ arise," &c. Prayer, Elder J. R. Denton leading.

According to previous arrangement Elder Harrill preached the Introductory Sermon from 2 Tim. 2:15.

Prayer by Elder T. B. Justice.

Adjourned one hour.

AFTERNOON SESSION.

Hymn, "Jesus lover of my soul," &c.

The Association was called to order by the former Moderator, Rev. T. Bright, with the former Clerk W. F. Sorrels acting as Secretary.

Bros. O. I. Nelson and A. L. Rucker were appointed to act as Reading Clerks.

The churches comprising this Association were called, letters read and Messengers enrolled as follows:

FIRST DISTRICT.

1. *Cooper's Gap.*—Elder J. H. Taylor, Bros. J. G. Laughter, H. H. Gibbs, Wm. E. Mills, A. B. F. Mills, H. K. Corn.
2. *Chimney Rock.*—Bro. C. G. Nanney.
3. *Big Level.*—Bros. N. T. Mills and S. J. Cowart.
4. *Bill's Creek.*—Bros. D. C. Brown and J. G. Dalton.
5. *Rock Spring.*—Bros. I. M. Frady and H. M. Whiteside.
6. *Mountain Creek.*—Bros. J. C. Sorrels, A. L. Rucker, N. H. Hampton, M. B. Flack, J. W. Elliott and J. M. Lewis.
7. *Silver Creek.*—Bros. W. M. Justice, H. P. Arledge, W. D. Williams and A. E. Jones.
8. *Columbus.*—Bros J. F. Riding and Gray B. Hampton.
9. *White Oak.*—Elder T. Bright, Bros. J. C. Waldrop, O. I. Nelson, John P. Arlege and D. F. Bright.
10. *Pleasant Hill.*—Bros. E. W. S. Keeter, A. J. Scoggin and J T. McDade.
11. *Green River.*—Elder B. E. Pintuff, Bros. T. C. Page and J. I. Riding.

SECOND DISTRICT.

1. *Stone Mountain.*—Bros. M. Hall and J. C. Garrison.
2. *Cherry Springs.*—Bro. P. C. Harmon.
3. *Zion Hill.*—Not represented.
4. *Bethlehem.*—Bros. J. H. Turner and J. H. Gilliam.
5. *Bethel.*—Bros. A. B. Mashburn, J. W. Grayson, Lee Morris, J. D. Morris and Fed Ledford.
6. *Dysartsville.*—Elder J. R. Denton, Bros. J. D. Taylor, W. S. Walker, A. E. Rowe and J. E. Denton.
7. *Montford's Cove.*—Bros. J. A. Wilkerson, J. V. Diviney and W. G. Harris.
8. *Piney Knob.*—Bro. J. B. Elliott.
9. *Camp Creek.*—Bros. J. L. Barnes and Bareuch Biggerstaff.
10. *Cane Creek.*—Bros. D. W. A. Cowen and R. K. Wilson.
11. *Round Hill.*—Elder W. F. Sorrels, Bros. L. L. Deck, D. D. Nanney and Wm. M. Nanney.
12. *Old Fort.*—Bro. R. H. Moore.
13. *Marion.*—Bros. Wm. M. Blanton and B. B. Price.

THIRD DISTRICT.

1. *Mt. Vernon.*—Bros. N. J. Rollins, R. P. Geer, R. G. Freeman and Miller L. Wilson.
2. *Rutherfordton.*—Elders T. B. and C. B. Justice, Bros. A. L. Grayson, N. E. Walker and M. H. Justice.
3. *Shiloh.*—Bros. N. Scoggin, D. J. Culbreth, B. M. Hamric and W. A. Blanton.
4. *Holly Springs.*—Rro. Joseph Robbins.
5. *Mt. Zion.*—Bros. D. D. Lattimore and J, B. Price.
6. *Mt. Pleasant.*—Elder A. McMahan, Bros. Thomas Toms and W. S. McArthur.
7. *Floyd's Creek.*—Bros. James C. Padgett and V. C. Hicks.
8. *Cool Springs.*Elders H. D. Harrill and J. H. Yarboro, Bros. J. B. Blanton, M. H. Flack and M. J. Harrill.
9. *Mt. Lebanon.*—Bros. T. F. Toms, J. P. Digh and M. D. Wilson.
10. *First Broad.*—Bros. J. L. Gamble, J. D. Milton and M. G. Crow.

Invitation extended to newly constituted churches and churches holding letters of dismission from other Associations to join this body. No application.

A motion to suspend Rule 4 carried, and Elder T. B. Justice was elected Moderator and W. F. Sorrels Clerk, by acclamation.

On motion order of business of last year was adopted for Thursday evening.

Corresponding Messengers were invited to seats and enrolled as follows:

Catawba River Association—Bros. B. P. Price and J. G. Knott.
Henderson County Association—Rev. Wm. Wilkes, Bros. J. H. Freeman and R. A. Freeman.
Broad River Association—Elder J. G. Carter.

King's Mountain Association—Elders E. J. Bridges, G. W. Rollins and J. M Bridges, Bros. E. J. Lovelace, Z. M. McKinney, M. D. Padgett, W. B. Lovelace.
York Association—Elder G. M. Webb.

Rev C. Durham was received as a representative of the Baptist Orphanage.

Rev. W. A. Nelson representative of "Biblical Recorder" and State Mission Board was welcomed to a seat.

On motion State Missions was made the special order for 10 o'clock, A. M., to-morrow, Elder W. A. Nelson special speaker.

On motion Elder C. Durham was appointed special speaker on Baptist Orphanage to be discussed at 11 A. M., to-morrow.

The Moderator appointed the following committees:

Foreign Missions—Elders J. H. Yarboro and G. M. Webb.
Religious Exercises—Pastor and Deacons of Cool Springs Church.
State Mission—Rev. W. A. Nelson and Bro. Matt McBrayer.
Baptist Orphanage—Rev. C. Durham and Bro. Adin L. Rucker.
Periodicals—Bros. J. W. Davis and T. C. Page.
Home Missions—Elder J. R. Denton and Bro. Bruce Price.
Order of Business—Bros. L. L. Deck and N. J. Rollins.

On motion a committee on education was appointed consisting of Bros. H. Portrum, A. L. Rucker and Elder T. Bright.

On motion appointed a committee on Sabbath Schools consisting of Bros. J. C. Sorrels and M. B. Flack.

Elders A. L. Stough and H. D. Harrill were on motion appointed to get up a report on Temperance.

On motion adjourned to 9:30 o'clock, A. M., to-morrow.

Prayer led by Elder G. M. Webb.

FRIDAY Oct. 1st, 1886, 9:30 o'clock, A. M.

Hymn, "Amazing grace how sweet the sound," &c.

Prayer, Rev. W. A. Nelson leading.

The Moderator being absent, on motion Rev. C. B. Justice was appointed Moderator *pro tem.*

Bro. L. L. Deck read the report on order of business as follows:

The Committee on Order of Business submit the following report:

1. Meet at 9:30 o'clock A. M., each day, and adjourn at 12 unless otherwise ordered by the Association. Meet at 1 P. M. and adjourn at pleasure.
2. Read proceedings of previous day.
3. Call the roll.
4. Read rules of order.
5. Call for reports of committees.
6. Appoint Corresponding Messengers.
7. Appoint Union Meeting and Ministers to attend.
8. Consider Ministerial Education and obligations on churches thereto.
9. Consider the obligations resting upon the churches to support their Pastors so as to enable them to give themselves wholly to the work.
10. Appoint time and place for the next Association.
11. Elect Minister to preach Introductory Sermon.
12. Appoint delegates to Baptist State Convention.
13. Consider queries from the churches.
14. Miscellaneous business.

L. L. DECK,
N. J. ROLLINS, } Committee.

On motion the report was adopted.

Minutes of yesterday read and adopted.

The hour having arrived for the special order of yesterday and no report being ready, Rev. W. A. Nelson and Bro. J. H. Freeman proceeded to discuss the subject, after which Rev. J. H. Yarboro read the following resolution:

Resolved, That this Association is in full sympathy with the State Mission Board in its efforts to spread the Gospel as we hold it into every nook and corner of the State, and we hereby pledge ourselves to do all we can in this direction.

On motion it was adopted.

The following churches promised to try to raise the amount annexed their name during the next twelve months for State Missions:

Cooper's Gap $5, Chimney Rock $5, Big Level $5, Bill's Creek $5, Rock Springs $5, Mountain Creek $10, Silver Creek $5, Columbus $10, White Oak $5, Pleasant Hill $5, Green River $5, Stone Mountain $1, Bethlehem $5, Bethel $5 Dysartsville $5, Montford's Cove $5, Piney Knob $2, Camp Creek $2, Cane Creek $5, Round Hill $5, Old Fort $10, Marion $15, Mount Vernon $10, Rutherfordton $15, Shiloh $3, Holly Springs $1, Mt. Zion $2, Mt. Pleasant $3, Floyd's Creek $5, Cool Springs $10, Mt. Lebanon $5, First Broad $5.

Then took up a collection for State Missions and received in cash $12.32.

Bro. M. J. Harrill stated that he had $5.35 in hand subject to the order of the Association. On motion it was used for State Missions.

Rev. C. Durham read the report on Baptist Orphanage as follows:

BAPTIST ORPHANAGE.

A Charter was secured through our last Legislature, three hundred acres of land purchased, a Baptist Orphanage Association (a large body) organized, and the work of caring for the orphan children has been begun. Four houses have been completed, and four other houses and a chapel are now being built. Forty children are now being cared for—taught the principles of our blessed religion, the facts, as set forth, in the best school books of the present day, and also how to work—doing all to help themselves and to fit them for life that it is possible for them to do.

Another part of the work, soon to be undertaken, is the connection of a suitable home for the aged, indigent and worthy Baptist preachers of the State.

The completion of the houses now being built and the amount of expenses call for our contributions. We recommend, therefore, that the churches of this Association make the Orphanage one of the special objects to which they will regularly contribute, and that the blank church letters, and the financial exhibit in the Minutes, have this as one of the items upon which the churches can report whatever is given; and, further, that the Pastors and Deacons present this work to their churches and give all an opportunity to contribute to it.

Respectfully, C. DURHAM, Chm'n Com.
A. L. RUCKER.

Pending the motion to adopt remarks were made by Elder C. Durham, and he received the following amounts for that object from the following persons:

Rev. C B. Justice	$1 00	R. G. Freeman	$ 25
G. B. Bostic	2 00	C. G. Nanney	25
R. H. Moore	1 00	W. M. Justice	50
P. P. Price	1 00	J. W. Hampton	1 00
W. W. Jackson	1 00	Matt McBrayer	1 00
C. M. Daves	1 00	H. K. Corn	25
D. D. Lattimore	1 00	H. H. Gibbs	25
T. C. Page	1 00	R. P. Geer	1 00
J. B. Price	1 00	Rev. H. D. Harrill	1 00
J. B. Harrill	1 00	Miss Minnie Haynes	1 00
J. B. Blanton	1 00	Mrs. E. C. Logan	1 00
J. S. Riding	50	Dr. G. E. Young	5 00
G. B. Hampton	50	A. E. Rowe	1 00
J. M. Taylor	25	B. B. Price	1 00
A. L. Rucker	1 00	Cash Collection	6 21
I. M. Frady	50		
Wm. Collins	1 00	Total	$36 40

On motion granted Bill's Creek Delegates leave of absence.

On motion adjourned one hour.

AFTERNOON SESSION.

Hymn, "Jesus lover of my soul," &c.

Appointed a Committee on Finance, consisting of Bro. A. L. Grayson, Rev. H. D. Harrill, Bro. B. B. Price.

Adopted report on Baptist Orphanage.

On motion suspended business one hour to hear Rev. C. Durham preach.

Hymn, "Amazing Grace," &c. Text, John 8:32. After which resumed business.

Elder J. H. Yarboro read the report on Foreign Missions as follows:

REPORT ON FOREIGN MISSIONS.

Your Committee on Foreign Missions believe that the day has past for religious bodies in a Christian land like ours to even doubt the Scriptural requirement of sending the Gospel all over this sin-cursed earth of ours. Among the men of note, of the present day, may be ranked the Christian Missionary. He leaves the shores of his native country. He travels the wide ocean and takes up his abode in some remote region, known to be enveloped in the darkness of ignorance, superstition and idolatry, or he wanders in the *intractable* wilds of the wilderness, to announce the glad tidings of the Gospel of peace, to disperse the light which emanates from the pages of the inspired volume. Here he suffers, here he is destitute of the society of his home, and of his friends, among the barbarous and cruel, but he has sufficient to cheer him in the consideration of his work and the love which his Divine Master is pleased to manifest towards him, he derives much comfort and satisfaction, in that he has denied himself to bring his fellow species, by a way they knew not heretofore, to a kingdom of glory, and of rest, and felicity. This thought is sufficient to drown his sorrows and cheer him in his labors, and brethren he ought to have the assurance, that his friends in this gospel land which he has left, are offering up holy incense in his behalf and bidding him, in their hearts, God's speed to his heavenly enterprise. And not only this, but he has a scriptural right, to expect our contributions to aid him in procuring such things as he may need in his lonely, distant home, and brethren, if you have any doubts, as to your duty, on this important subject, read the Scriptures for information, and may the Holy Spirit which comforts and enlightens the human heart, impress the *ministry* to give more light and information to the common brotherhood on this subject, who are ready and willing to receive it gladly.

Respectfully, J. H. YARRORO,
G. M. WEBB.

Resolved, That this Association try to raise $150 for Foreign Missions during the next Associational year.

(This was accepted as a part of the report.)

On motion to adopt remarks were made by Elders W. A. Nelson, C. Durham and J. H. Yarboro.

On motion received the following pledges for Foreign Missions to be raised during next Associational year:

Cooper's Gap	$5 00	Camp Creek	3 00
Chimney Rock	5 00	Cane Creek	3 00
Big Level	5 00	Round Hill	5 00
Rock Spring	2 50	Old Fort	5 00
Mountain Creek	25	Marion	10 00
Silver Creek	5 00	Rutherfordton	15 00
Columbus	5 00	Shiloah	2 00
White Oak	5 00	Holly Springs	5 00
Pleasant Hill	5 00	Mt, Zion	3 00
Green River	5 00	Mt. Pleasant	5 00
Stone Mountain	2 00	Floyd's Creek	3 00
Bethlehem	3 00	Cool Springs	15 00
Bethel	5 00	Mt, Lebanon	5 00
Dysartsville	5 00	First Broad	5 00
Montford's Cove	5 00	Mt. Vernon	10 00

Report adopted.

Adjourned to 9:30 A. M., to-morrow.

SATURDAY, October 2d, 1886, 9:30 o'clock, A. M.

Hymn, "All hail the power of Jesus' name," &c.

Prayer, Bro. J. C. Sorrells leading.

Minutes of yesterday read and on motion adopted.

On motion the report on Temperance was read by Elder A. L. Stough as follows:

REPORT ON TEMPERANCE.

The committee on temperance would report: That they regard temperance a practical theme that addresses itself to the heart, conscience and intellect of every man, woman and child that is deep prevailing and universal in all its influences and extent. Because the use of intoxicating drinks has grown into an evil of a dreadful magnitude. Everyone who has any acquaintance with the present state of society and who does not close his eyes to the facts that are everywhere presented to his view, cannot be ignorant of the awful evils resulting from the use of intoxicating drinks.

There are few families who have not been visited by the ravages of the fell monster. It is now destroying the hopes and lives of thousands of our fellow beings, and entailing upon every community in the country an amount of crime an pauperism which no true Christian can contemplate without horror.

The word of God assures us that "wine is a mocker, and that strong drink is raging." And sad and heart rending are the proofs daily presented to our view of the truth of this. This mocking and raging monster has found a lodging place all over our land. In short it is an evil, for its extent and enormity has, perhaps, no paralel in this country. What is the vice that costs this country more than all the religious and educational institutions in the land? What that causes more scandal and trouble in the church of God and the most frequent defections from her fellowship? It is drunkness.

What sanitary measures are adopted? What purgations are affected? Hitherto we have been trying to persuade our fellow-men not to send forth this raging enemy upon communities. We have besought and entreated those with whom we hoped to have influence to "look not upon" it. We have warned them of the danger to which they have been exposed, but it has all been in vain. And now what is to be done? Why we say that nothing less than prohibition will meet the case. Every man who has any acquaintance with the present state of society and who does not close his eyes to the facts must see that this is the only remedy left us. Something, it will surely be admitted, ought to be done. And we know of nothing else that promises success.

There must be prodigious guilt somewhere. Where is it? Who is responsible? Ten thousand voices reply, the maker and vender of ardent spirits, the business they pursue is everywhere spreading desolation and woe. If the man engaged in the trafic is guilty of a most heinous violation of the Sixth Commandment, are we not equally guilty, if we give our suffrages to those who will refuse to sustain, when in their power, all wise and judicious measures for the suppression of intemperance? Is it not a principle in law, that the perpetrators of a crime and the accessory are both guilty and deserving of punishment? Have men not been hanged for the violation of this principle? If then the accessory and the principal in the commission of crime, are both guilty, how then can we plead not guilty while we are accessory to the traffic by upholding the license law, by contending our laws are good enough, prudent and consistent, thus telling the world it is right to furnish ardent spirits as a beverage and of course then it is right for men to buy and use it, a doctrine which has tended to make a greater part of all the drunkards in the world. Can a man encourage such sentiments, such doctrines so fatal, so false and thus aid in the crimes and evils produced by intemperance, and claim to be a philanthrophist or a Christain? Will this body answer the momentous question.

A. L. STOUGH,
H. D. HARRILL,

Pending the motion to adopt remarks were made by Elders A. L. Stough, G. W. Rollins, J. H. Yarboro, J. R. Denton, Wm. Wilkie and T. Bright.

A motion carried to read the report, after which it was adopted.

There was a number of ladies present when the report was adopted and the Moderator gave them an opportunity to express their opinion concerning the report, and they desired its adoption, after which the Moderator gave the brethren who were not members of the body a chance to tell what they thought of this step and they expressed their anxieties for its adoption.

Bro.——Byers was received as a messenger from Broad River Association.

Bro. W. H. Green from King's Mountain Association was welcomed to a seat.

Bro. J. W. Davis read the following report on Periodicals:

REPORT ON PERIODICALS.

Every Baptist family should take one or more religious periodical, besides being great educators in our homes they give us an insight to the various workings of our denomination, thereby making us more efficient in the spiritual development of our churches, to this end we commend the "Biblical Recorder," which has long been the able exponent of Baptist truths, in our State,also we should not forget our young neighbor across the Blue Ridge, the "Western North Carolina Baptist," and for a more zealous work in the Missionary cause the "Foreign Mission Journal" and the "Baptist Missionary Worker" published at Raleigh.

J. W .DAVIS, }
T. C. PAGE, } Committee.

Announced preaching at stand by Elder J. G. Carter.

On motion to adopt report on Periodicals remarks were made by Bro. R. A. Freeman and Elder T. Bright.

Report adopted.

Bro. A. L. Rucker read the report on Education as follows:

REPORT ON EDUCATION.

The Baptists of North Carolina claim the proud distinction of being the first to establish schools of the various grades from the primary to the high school and college for the education of their children.

Their efforts, however feeble and insufficient at first,have grown to such an extent as to provide facilities for the rudimentary training of their sons and daughters in almost every village and hamlet in the State, while the more populous centres are crowned with magnificent structures for the higher growth of mental and religious culture.

In our judgment, the claims of mental training are second only to the religious character of our children, and that, in our opinion, we never can hope to succeed in extending the knowledge of the truth of revelation, as we hold it, except through a concecrated and educated ministry. While no disparagement is intended our brethren who have received no college training, we assume the broad ground that with such training their influence would become more widely and generally diffused and correspondingly more prolific in their results for good and for Christ.

We wish particularly to emphasize the fact that the Green River Association favors education generally and specificially, and that our Denomination has nothing to fear from light and science on the one hand, while on the other we have through ignorance and superstition everything to lose.

Among the many schools, we recommend Wake Forest College, the school pre-eminent for our boys. We point with special pride to two of our boys now there, and hope our brethren will increase our attendance until this Association will be second to no other in the number and efficiency of its matriculates. The President, Dr. Chas. E. Taylor and the able faculty need no commendation at our hands.

Judson College, Rev. J. B. Boone, President, is one of the best schools in the State for the co-education of the sexes. Its connection with the Western North Carolina Baptist Convention should not abate our interest in its success.

Rev. R. D. Mallary, President of Shelby Female College has done much to place this institution among the first of its kind in the State. Parents having daughters to educate cannot do better than send them to this College, which so fitly crowns the worth of our sister, the King's Mountain Association.

Respectfully submitted,

T. BRIGHT,
H. PORTRUM,
A. L. RUCKER, } Committee.

On motion to adopt, pending the adoption, remarks were made by Bro. A. L. Rucker, Elders J. R. Denton and J. H. Yarboro.

Report was adopted.

On motion appointed a Board on Associational Missions, consisting of Bros. H. Portrum, R. H. Moore, A. L. Grayson, J. H. Smith and Eld. H. D. Harrill.

Adjourned one hour.

AFTERNOON SESSION.

Hymn, "Children of the Heavenly King" &c.

Heard the report on Home Missions which was read by Bro. B. B. Price as follows:

HOME MISSIONS.

The Home Mission work proper is a work entrusted to the care of the Home Mission Board of the Southern Baptist Convention. This Board has charge of all the Mission work in the different States and territories embraced in the Southern Baptist Convention, giving aid only to such States and territories as are unable to supply the destitution existing therein.

This embraces, first: The mission to the Creek Indians in charge of Brother Wm. McCombs, and the support of "Levering Manual Labor School," under the superintendency of Brother Vane. The Cuban Mission under the care of Brother Wood. Also the Mission work of New Orleans and Washington City in the D. C., together with various other cities and sections of the Country. Also the Mission work among the colored people of the South.

The Board reported four years ago 95 missionaries, 1821 weeks of labor and 245 baptisms. At the convention in May, 1886, it reported 270 Missionaries, 9599 weeks of labor 3812 babtisms. The contributions four years ago to this Board were $45,195.27, while for the year ending 1886 there were only $90,000.00, showing with a two fold increase of contributions the work has been increased five fold and the result fifteen fold.

This Board, in closing their annual report to the last session of the Southern Baptist Convention says, "We must fill our land with the truth, consecrate to our King the spiritual power of its 60,000,000

of people; subordinate its vast material and industrial resources to the work of the Lord; make its commerce tributary to the great end of human redemption; transmute its gold and precious things into the bread of life, to feed the starving nation, then, and to us it seems not till then, over this dark earth will righteousness go forth as brightness, and salvation as a lamp that burneth."

We recommend to the churches of this Association that they aid this Board by their liberal contributions and prayers.

Respectfully submitted,

J. R. DENTON, } Committee.
B. B. PRICE, }

A motion was made to adopt the report.

Announced preaching at the stand by Rev. G. W. Rollins.

Pending the adoption of the report on Home Missions, Eld. C. B- Justice made some remarks and an amendment carried to appoint one member in each church to take the oversight of this work. The appointments were as follows;

Cooper's Gap, H. H. Gibb, Dimsdale. N. C.; Big Level, S. J. Cowart, Poplar Grove, N. C.; Bill's Creek, J. F. Logan, Ayr, N. C.; Rock Springs Miss S. Whiteside, Poplar Grove, N. C.; Mountain Creek, M. B. Flak, Cuba, N. C., Silver Creek, Mrs. Dorah Arledge, Mill Springs, N. C.; Columbus, James Riding, Columbus, N. C.; White Oak, Miss Beatris Thorne, Mill's Spring, N. C.; Pleasant Hill, E. W. Keeter, Rutherfordton, N. C.; Green River, Miss Sallie Ana Walker, Poores' Ford, N. C.; Cherry Springs, P. C. Harmon, Old Fort, N. C.; Zion Hill, Wm. Wauls, Marion, N. C.; Bethlehem, N. C. Jones, Old Fort, N. C.; Bethel, Miss H. T. Mashburn, Marion, N. C.; Dysartsville, J. D. Taylor, Dysartsville, N. C.; Monford's Cove, Miss Sallie Morgan, Otter Creek, N. C.; Piney Knob, J. B. Elliott, Cuba, N. C.; Camp Creek, Bareuch Biggerstaff, Brittain, N. C.; Cane Creek, D. W. A. Cowen, Patton's Home, N. C.; Round Hill. Miss L. M. Nanney, Cuba, N. C.; Old Fort Miss Ida Crawford, Old Fort, N. C.; Marion, Mrs. Josaphine Blanton, Marion, N. C.; Mt. Vernon, R. P. Geer, Brittain, N. C.; Rutherfordton, Dr. W. L. Lynch, Rutherfordton, N. C.; Shiloah, W. A. Blanton, Garnett, N. C.; Holly Springs, J. E. Henson, Island Ford, N. C.; Mt. Zion, J. G. Diviney, Holly Bush, N. C.; Mt. Pleasant, Mrs. Sarah Goforth, Forest City, N. C.; Floyd's Creek, J. C. Padgett, Ferry, N. C.; Cool Springs, Mrs. E. C. Logan, Forest City, N. C.; Mt. Lebanon, T. F. Toms, Oak Spring, N. C.; First Broad, J. M. Milton, Gambel's Store N. C.; Stone Mountain, J. I. Moffett, Stone Mountain, N. C.: Chimney Rock, Mrs. L. V. Freeman, Chimney Rock, N. C.

The report was adopted.

On motion, the request from Mountain Creek to ordain a minister, was tabled.

The report on Finance was read by Bro. B. B. Price as follows;

REPORT ON FINANCE.

We report forty-one dollars and fifty-five cents received for Minutes. We recommend that the Clerk of this Association receive

eleven dollars for his services, including blank Church Letters for each Church and that the balance of the fund be expended for Minutes. Respectfully submitted,

A. L. GRAYSON,
H. D. HARRILL, } Committee.
B. B. PRICE.

On motion the report was adopted.

Bro. J. C. Sorrels read the report on Sabbath Schools as follows:

REPORT ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools feel gratified in reporting an increased number and attendance in this department of church work over last year and while much has been done much remains to be accomplished. We shall not be satisfied until every church has its Sunday School which shall be kept open twelve months a year.

As helps we recommend the Lesson Quarterlies published by the American Baptist Publication Society, Philadelphia, Pa., and "Kind Words," published at Atlanta, Georgia.

Respectfully submitted,

J. C. SORRELLS, } Committee.
M. B. FLACK,

On motion to adopt remarks were made by Bro. J. C. Sorrels, after which adopted the report.

Appointed messengers to other associations as follows:

King's Mountain—Which meets at New Bethel, 10 miles North of Shelby, N. C., Thursday before the 4th Sunday in Sept., 1887: Elders J. H. Yarboro, C. B. Justice, H. D. Harrill and J. R. Denton, Bros. D. D. Lattimore and L. L. Deck.

Broad River—Which meets Thursday before the 1st Sunday in Sept., 1887: Elders J. H. Yarboro, A. McMahan, A. T. Jones and Bro. A. J. Scoggins.

Henderson County—Which meets at Bear Wallow church Thursday before the 4th Sunday in September, 1887: Elders J. H. Yarboro, A. McMahan, T. Bright, J. H. Taylor, C. B. Justice, Bros. J. C. Sorrels, H. K. Corn, H. H. Gibbs, J. G Laughter and B. H. Hamric

Catawba River—Which meets at Abees Chapel 3 miles southwest of Icard Station Thursday before the 4th Sunday in Sept. 1887: Bros. A. E. Rowe, J. D. Taylor and W. S. Walker.

On motion agreed to hold the next Union Meeting with the church at Montfords Cove, 16 miles North-West of Rutherfordton, on Friday before the 5th Sunday in July 1887, at which time and place the Sunday School Convention of this Association will meet. Elders J. H. Taylor, W. F. Sorrels, H. D. Harrill, Bros. J. C. Sorrels and Albert Jackson were appointed to attend.

On motion tabled 8th and 9th divisions of Order of Business.

On motion the next session of this Association is to meet with the Coopers Gap Church on Thursday before the 1st Sunday in October, 1887.

On motion Eld. J. R. Denton was appointed to preach the Introductory Sermon, and W. F. Sorrels alternate.

On motion any member of this Association who may be present at the Baptist State Convention which meets in Wilmington, N. C., in 1886, is appointed to act as a delegate in that body.

Bro Portrum stated that the Treasurer's report was ready, which read as follows:

TREASURER'S REPORT.

H. Portrum, Treasurer, in account with the Green River Association.

1885.		F. M.	S. M.	H. M.
October 19	To cash, Mt'n Creek church pledge	$5 00		
" " " "	" " " collection	1 25		
" " " "	Munford's Cove church pl'ge	1 00		
" 28 " "	Round Hill "		$2 35	
" " " "	Munford's Cove "		2 83	
Decmb'r 25 " "	Mountain Creek "	1 00	1 00	$1 00
1886.				
March 15 " "	Piney Knob "		80	
" 20 " "	L M. S. Mt'n Creek church	2 18	2 18	
April 19 " "	" " " " " "	2 35	2 35	
" 20 " "	M. Flack Mt'n Creek church	2 00		
" " " "	Chimney Rock "	72		
" " " "	Mt. Vernon "	5 25		
June 19 " "	M. K. Lynch Mt'n Creek ch.	80		
Aug. 15 To cash	L. M. S. Mt'n Creek church	4 20	85	
" " " "	M. Flack " " "	75		
Sept. 16 " "	Holly Springs Sunday School	3 42		
" " " "	L. M. S. Mt'n Ceeek church	4 47		
" " " "	Mrs. N. Edwards M. C. "	25		
" 30 " "	Rock Springs church	5 00		
" " " "	Bill's Creek "	5 00		
" " " "	Monford's Cove "	3 45	4 00	
" " " "	Mt. Zion "	2 00	2 00	
" " " "	Floyd's Creek "	1 00	1 00	
" " " "	Bethel "	5 00		
" " " "	Round Hill "	4 10		
" " " "	Green River "	5 15		
" " " "	Cooper's Gap " (pledge)	5 00		
" " " "	Piney Knob " "	2 00		
" " " "	" " " collection	65	65	
" " " "	Camp Creek church	2 40		
Oct. 1 " "	Cool Springs "		5 35	
" " " "	Shiloh "	1 65		
" " " "	Mt. Lebanon "	1 60		
" " " "	Dysartsville "	1 85	1 85	
" " " "	Holly Springs "	1 00		
" " " "	Mt. Pleasant " (pledge)	5 00	25	

Oct. 1	"	"	Collection G. R. A. Friday			12 42	
"	"	"	Cane Creek church (pledge)	2 25			
"	"	"	Mt. Vernon " "	5 55			
"	"	"	Columbus " "	5 00		3 85	
"	"	"	Pleasant Hill " "	5 00			
"	"	"	Stone Mountain " "	3 10			
"	"	"	First Broad "	5 00			
"	"	"	Collection Sunday G. R. A.	12 41		12 41	
				$124 80		$56 14	$1 00

Total $181 94

1885. CREDITS.

October	By cash B. F. Briggs Receipt	$ 7 15
1886.		
Jan'ry 6	" " " " " "	8 18
March 24	" " " " " "	5 07
April 24	" " " " " "	13 24
Aug. 23	" " " " " "	6 50
	Acknowledgment in "Recorder" Sept. 29th, 1886	8 03
Oct 2	By W. A. Nelson Receipt	98 87
	" Postage and M. O. fees sending to B. F. Briggs	67
	" P. O. order October 4th, 1886	34 23
		$181 94

H. PORTRUM, *Treasurer.*

Approved. A. L. GRAYSON, H. D. HARRILL, B. B. PRICE. } Committee.

Eld. J. H. Taylor read the following resolution:

Resolved that the thanks of this body be and are hereby tendered to the brethren and kind friends of this church and vicinity for the kind hospitable manner in which they have entertained this body during its session with them. J. H. TAYLOR.

On motion the collection of to-morrow be equally divided between State and Foreign Missions.

On motion adjourned to time and place appointed.

Hymn, "How firm a foundation" &c.

During the singing of said hymn the brethren engaged in a general affectionate hand-shaking.

Prayer, led by our venerable Moderator.

Eld. T. B. JUSTICE, Moderator.

Wm. F. SORRELS, Clerk.

SUNDAY OCT. 3rd, 1886, 10 o'clock, A, M.

Hymns, "Pass me not" &c, and "Come thou fount" &c.

Lesson 2nd Cor. 5: 14-22.

Prayer, Eld. C. B. Justice leading.

Hymn, "And let this feeble body fail" &c.

Sermon by Eld. G. W. Rollins, text Phil. 5 : 13, after which took up a collection for Missionary purposes and received $24,55.

Hymn, "Am I a soldier of the cross" &c.

Recess one hour.

At 1 P. M. the congregation was called together by singing the hymns "Jesus lover of my soul" &c, and "There is a fountain" &c.

Rev. C. B. Justice preached from Rev. 20 : 12, followed by Rev. T. B. Justice who made us feel that Jesus was indeed among us as he closed the harmonious session of 1886.

ASSOCIATION COVENANT.

ARTICLE 1. We believe in one only living and true God, and that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe immersion is the only Scriptural mode of baptism.

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do for and in behalf of the churches which we represent, covenant and agree, and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

RULES OF ORDER.

RULE 1. Every meeting of business shall be opened and closed with prayer, either by the Moderator or some brother whom he shall appoint.

2. Each speaker shall arise and address tho Moderator on any subject to be discussed.

3. No motion shall be debated unless seconded. No member shall

speak more than twice, twenty minutes each, on the same motion without special leave of the Association.

4. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

5. Every question shall be decided by the living voice, unless otherwise directed.

6. During the hours of business all private conversation, walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

7. The names of members shall be called each day previous to proceeding to business.

8. All resolutions shall be reduced to writing, signed by the mover and handed to the Moderator or Clerk before they are debated.

9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

10. When a motion has once been made and carried in the affirmative or negative, it shall be in order for any member who voted with the majority to move for reconsideration thereof on the same day.

11. When the reading of any paper is called for, and objected to by any member, it shall be determined by a vote of the Association.

12. No member shall absent himself in time of business, unless he be sick and unable to attend.

13. All questions, except such as relate to the Constitution, shall be decided by a majority vote.

14. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

EIGHTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST S. S. CONVENTION.

This Convention met with the church at White Oak, Polk county, N. C., on Friday May 29th, 1886, at one o'clock p. m.

After spending thirty minutes in devotional exercises, conducted by Elder T. Bright, the convention was called to order by Elder T. Bright, and was organized by electing the former President, Elder T. Bright to the chair and Bro. O. I. Nelson, Secretary.

Delegates were enrolled as follows:

Silver Creek—J. M. Hamilton, I. S. Higgins.

White Oak—O. I. Nelson, J. C. Waldrop, P. W. McMahan, Thos. Couart,

Cooper's Gap—H. H. Gibbs, H. K. Corn, J. G. Laughter, J. M. Gibbs, W. L. Mills

Big Level—Lewis Couart, H. L. Gilbert.

Mountain Creek—C. B. Gear.

Round Hill—J. P. Sorrells, C. F. Keeter.
Holly Springs—G. M. Flack·
Rutherfordton— ———Walker.
On motion the following subjects were adopted for discussion.
1st. What are the qualifications of an efficient Superintendent.
2nd What Should be the qualifications of a Sabbath School Teacher.
3rd. Are the International Lesson Helps an advantage to the Sabbath School work.
4th. Is it important for church members to attend the Sunday School, especially parents with their children.
5th. What are the advantages of a well regulated Sunday School.
6th. Is this Convention an advantage to the Sunday School work in our association, (and) if so, what will make it more beneficial.
On motion adjourned to meet Saturday morning at 9 o'clock, A. M. Prayer by Bro. J. M. Hamilton.

SATURDAY MORNING.

The Convention met, spent thirty minutes in devotional exercises. The minutes of the preceeding day read and adopted.
The first subject was discussed by Bro. P. W. McMahan, Elbert Jackson.
The second subject was discussed by J. P. Arledge, assisted by others.
The third subject by O. I. Nelson and J. G. Laughter.
The fourth subject was discussed by J. M. Hamilton, H. H. Gibbs, Rev. T. Bright.
The fifth subject discussed by Lewis Couart.
The sixth subject discussed by Elder T. Bright, assisted by others.
Pending adjournment, the Convention appointed the deacons of White Oak Church to arrange preaching for Sabbath, when Bro. Elbert Jackson and Elder T. Bright were appointed to occupy the pulpit.
On motion the convention adjourned to meet to-morrow morning 9 o'clock in Sunday School Mass Meeting. Prayer by Bro. H. H. Gibbs.

SUNDAY MORNING.

The Convention met pursuant to adjournment. Prayer by Bro. H. K. Corn. The Sunday School children occupied the front seats and were very impressively addressed by Elder T. Bright and J. G. Laughter.
At eleven o'clock the pulpit was occupied by Bro. Elbert Jackson and at one o'clock by Elder T. Bright. The brethren preached to a very large and appreciative audience.
Thus ended one of the most harmonious and pleasant sessions of this body.

Elder T. BRIGHT, President.
O. I. NELSON, Secretary.

STATISTICAL TABLE.

CHURCHES.	When Constituted.	PASTORS AND THEIR POST-OFFICES.	CLERKS AND THEIR POST-OFFICES.	Sabbaths of Preaching	No. Baptized.	No. received by Letter.	No. Restored.	No dismissed by Letter.	No. Excluded.	No. Deaths.	Number of Males.	Number of Females	Total of Males and Females.
Cooper's Gap	1830	W H Logan, Ayr	Allen Laughter, Dimsdale	3	24	12	7	1	2	2	100	164	264
Chimney Rock	1876	J H Taylor, Grassey Knob	Wm M Henderson, Chimney Rock	2	.....	7	...	7	...	...	20	24	44
Big Level	1881	J H Taylor, Grassey Knob	Stephen J Cowart, Poplar Grove	4	.....	.....	...	2	...	...	29	49	78
Bill's Creek	.....	W H Logan, Ayr	John Logan, Ayr	1&3	.....	3	...	11	6	...	74	155	229
Rock Spring	1847	T Bright, Mills Spring	H M Whiteside, Poplar Grove	3	.....	4	3	4	...	3	25	33	58
Mountain Creek	1789	H D Harrill, Forrest City	J W Lewis, Rutherfordton	3	18	7	1	5	1	1	114	136	250
Silver Creek	1849	W J Wilkie, Shufordsville	John Jackson, Bright's Creek	2	1	1	4	8	3	...	62	88	150
Columbus	1857	M M Landrum, New Prospect, S. C	Gray B Hampton, Columbus	3	7	2	1	.....	3	2	43	58	101
White Oak	1803	T Bright, Mills Spring	J C Waldrop, Mills Spring	1	12	6	2	3	1	1	72	108	180
Pleasant Hill	1857	H D Harrill, Forest City	R A Callahan, Rutherfordton	2	.....	.....	...	4	...	1	45	58	103
Green River	.....	A T Jones, Garrett	J I Riding, Poore's Ford,	2	4	19	...	8	2	1	56	91	147
Stone Mountain	1874	W H Logan, Ayr	S B Grant, Otter Creek	3	18	4	7	3	5	...	40	60	100
Cherry Springs	1870	C M Murchison, Old Fort	W L Moffitt, Old Fort	4	9	9	...	.....	...	...	17	27	44
Bethlehem	.....	C M Murchison, Old Fort	N Souther, Old Fort	3	5	.....	...	1	1	...	16	44	60
Bethel	.....	W H Logan, Ayr	J W Grayson, Marion	2	18	2	4	2	2	2	97	154	251
Dysartsville	1857	R Poston, Shelby	J R Denton, Dysartsville	3	10	8	2	11	2	2	53	102	155
Montford's Cove	.....	H D Harrill, Forest City	J W Morgan, Otter Creek	4	7	11	2	1	3	...	76	115	191
Piney Knob	1871	J B Greene, Forest City	W L Bland, Cuba	2	.....	3	...	2	0	...	37	65	102
Camp Creek	.....	F M Freeman, Logan's Store	B Biggerstaff, Brittain	2	3	1	...	3	...	2	33	71	104
Cane Creek	1844	F M Freeman, Logan's Store	R K Wilson, Patton's Home	4	.....	2	...	2	1	...	21	28	49
Round Hill	1840	H D Harrill, Forest City	Wm. M Nanney, Cuba	1	10	3	2	5	1	2	70	106	176
Old Fort	.....	C M Murchison, Old Fort	R H Moore, Old Fort	4	3	6	...	.....	...	1	9	28	37
Marion	.....	C B Justice, Rutherfordton	B B Price, Marion	1&3	5	1	...	.....	5	...	20	33	53
Zion Hill	.....	Not represented—reported 1884	W G Pendergrass, Old Fort	.....	.....	.....	...	.....	...	...	13	20	33
Mt. Vernon	1844	A L Stough. Forest City	Miller L Wilson, Logan's Store	2	28	6	10	6	2	...	104	136	240
Rutherfordton	1851	C B Justice, Rutherfordton	T C Smith, Rutherfordton	2&4	6	2	...	4	1	...	59	84	143
Shiloh	1834	J M Williams, White Oak Hall	B M Hamric, Garrett	3	13	13	3	9	3	5	72	135	207
Holly Springs	1884	A McMahan, Island Ford	J G Snider, Hamric	4	4	4	...	2	...	...	26	30	56
Mt. Zion	1848	Z D Harrill, Memory	J B Price, Holly Bush	2	5	1	...	2	3	2	17	57	74
Mt. Pleasant	1853	A McMahand, Island Ford	T J Goforth, Forest City	2	.....	1	...	.....	2	...	51	62	113
Floyd's Creek	1870	A P Hollifield, Forest City	A B Womich, Butler	1	8	4	1	6	...	...	40	46	86
Cool Springs	1848	T Bright, Mills Spring	W J Harrill, Forest City	4	.....	10	...	2	...	3	48	71	119
Mt. Lebanon	1854	A L Stough, Forest City	M D Wilson, Logan's Store	3	9	6	2	2	...	1	47	77	124
First Broad	1819	Z D Harrill, Memory,	J L Gamble, Gamble's Store	1	9	.....	...	2	2	1	49	102	151
Totals	.....	.....	.....	.....	236	148	51	118	51	32	1675	2617	4282

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Expenses	Ministerial Education.	State Missions.	Foreign Missions.	Home Missions.	S. School Board.	For Minutes.	Other Objects.	Total.
Cooper's Gap	$50 00	$14 90	$.....	$.....	$5 00	$.....	$.....	1 50	$.....	$66 40
Chimney Rock	13 00	.....	.....	72	.....	.....	.....	.....	.....	13 72
Big Level	40 00	.....	.....	.....	.....	.....	.....	90	.....	40 90
Bill's Creek	.....	.....	.....	2 00	5 00	.....	.....	1 20	.....	8 20
Rock Springs	51 00	.....	.....	.....	5 00	.....	.....	1 10	11 60	68 70
Mountain Creek	81 05	.....	.....	6 61	23 42	.....	.....	2 45	.....	104 53
Silver Creek	106 00	.....	.....	.....	.....	.....	.....	1 50	.....	107 50
Columbus	77 00	3 00	.....	3 85	5 00	.....	.....	1 50	.....	90 35
White Oak	100 00	.....	.....	2 00	6 00	.....	.....	1 45	20 00	130 95
Pleasant Hill	50 00	.....	.....	.....	5 00	....	.....	2 00	...	57 00
Green River	28 75	1 75	.....	.....	5 15	.....	.....	85	.....	36 50
Stone Mountain	30 00	50	.....	.....	3 10	.....	.....	60	50	34 20
Cherry Springs	20 00	45 30	10 00	.....	2 50	.....	.....	50	.....	78 20
Bethlehem	75 00	.....	11 00	2 00	5 00	.....	.....	1 00	.....	94 00
Bethel	60 00	.....	.....	2 15	5 00	.....	.....	1 70	.....	68 85
Dysartsville	72 00	62 55	.....	1 85	1 85	.....	.....	80	5 80	144 85
Montford's Cove	60 00	.....	.....	8 00	3 45	.....	.....	1 70	5 30	78 45
Piney Knob	.....	.....	.....	1 65	2 65	.....	.....	40	1 55	6 25
Camp Creek	.....	.....	.....	.....	2 40	.....	.....	60	.....	3 00
Cane Creek	.....	.....	.....	.....	2 25	.....	.....	90	.....	3 15
Round Hill	56 50	.....	.....	.....	4 10	.....	.....	1 90	14 90	77 40
Old Fort	100 00	.....	1 00	1 00	10 00	.....	.....	1 00	.....	113 00
Marion	150 00	300 00	.....	16 40	5 00	.....	.....	1 00	66 00	538 40
Mt. Vernon	.....	24 30	.....	.....	10 00	.....	.....	2 40	.....	37 45
Rutherfordton	110 00	234 00	10 00	18 00	18 00	3 00	3 00	2 60	21 00	419 60
Shiloh	25 65	.....	.....	.....	1 65	.....	.....	1 25	3 90	32 30
Holly Springs	.....	50 00	.....	.....	1 00	.....	.....	60	.....	51 60
Mt. Zion	40 00	28 80	.....	3 00	2 00	.....	.....	65	.....	74 45
Mt. Pleasant	.....	.....	.....	.....	5 00	.....	.....	70	.....	5 70
Floyd's Creek	75 00	.....	.....	1 00	1 00	.....	.....	60	.....	77 60
Cool Springs	107 00	.....	.....	50	4 00	.....	.....	1 80	16 00	129 30
Mt. Lebanon	125 00	12 00	.....	.....	1 60	.....	.....	1 50	.....	180 50
First Broad	65 00	.....	.....	.....	5 60	.....	.....	1 40	.....	72 00
Totals	176795	777 50	32 00	70 73	15667	3 00	3 00	4155	16655	334510

Monford's Cove Church contributed $1 for Associational Missions.

Fifty cents for Minutes not on church letters, reported by Finance Committee.

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS & POST-OFFICES	Scholars	Officers	Total	Average	Papers, &c., Taken.	Months kept open	Amounts Contributed.
Cooper's Gap	H. H. Gibbs, Dimsdale	66	8	74	50	.....	12	$.....
Chimney Rock	Wm. M. Henderson, Chimney Rock	62	8	70	30	38	12	14 50
Big Level	R. L. D. Gilbert, Poplar Grove	60	6	66	35	3	5	.....
Silver Creek	J. M. Hamilton, Bright's Creek	40	7	47	25	.....	7	.....
White Oak	J. P. Arledge, Mills Spring	68	5	73	30	15	12	.....
Pleasant Hill	R. A. Callahan, Rutherfordton	40	8	48	30	.....	11	.....
Green River	T. C. Page, Poore's Ford	46	6	52	40	19	6	.....
Cherry Springs	P. C. Harmon, Old Fort	56	5	61	35	.....	12	3 00
Bethlehem	J. L. Reed, Old Fort	36	7	43	25	28	6	2 40
Dysartsville	W. H. Taylor	38	7	45	25	70	6	1 82
Montford's Cove	J. V. Diviney, Otter Creek	136	12	148	75	15	6	12 45
Piney Knob	W. L. Bland, Cuba	40	6	46	35	.....	6	.....
Camp Creek	B. Biggerstaff, Brittain	59	8	67	48	49	6	3 65
Cane Creek	R. K. Wilson, Patton's Home	55	8	63	30	.....	.....	.....
Round Hill	J. C. Sorrels, Cuba	94	10	104	65	.....	6	3 55
Old Fort	W. P. Tenell, Old Fort	60	6	66	40	95	12	16 00
Marion	B. B. Price, Marion	36	4	40	30	41	12	20 00
Rutherfordton	A. L. Grayson, Rutherfordton	115	6	121	.....	30	12	20 00
Shiloh	A. B. Jones, Garrett	49	7	56	30	.....	.....	.....
Holly Springs	H. Cole, Hamric	26	5	31	15	.....	3	.....
Floyd's Creek	J. C. Padgett, Ferry	30	5	35	25	.....	10	.....
Cool Springs	E. H. Byers, Forest City	75	6	81	50	.....	12	.....
Mt. Lebanon	Le Purgason, Logan's Store	90	7	97	60	.....	8	6 60
Totals	.....	1277	157	1534	828	403		$103 97

MINUTES

OF THE

FORTY-SEVENTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT COOPER'S GAP,

POLK COUNTY, N. C.,

September 29th and 30th, October 1st, 1887.

REV. W. H. LOGAN, MODERATOR.....Ayr, N. C.
WM. F. SORRELS, CLERK.....Cuba, N. C.
HENRY PORTRUM, TREASURER.....Rutherfordton, N. C.

Shelby, N. C.
BABINGTON, ROBERTS & CO.
1887.

MINUTES

OF THE

FORTY-SEVENTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT COOPER'S GAP,

POLK COUNTY, N. C.,

September 29th and 30th, October 1st, 1887.

REV. W. H. LOGAN, MODERATOR.....Ayr, N. C.
WM. F. SORRELS, CLERK.....Cuba, N. C.
HENRY PORTRUM, TREASURER.....Rutherfordton, N. C

Shelby, N. C.
BABINGTON, ROBERTS & CO.
1887.

ALPHABETICAL LIST OF MINISTERS.

Bright, T. ..... Mills Spring, N. C.
Denton, J. R. ..... Dysartsville, N. C.
Harrill, H. D. ..... Forest City, N. C.
Marris, B. B. ..... Forest City, N. C.
Holbert, John ..... Mills Springs, N. C.
Justice, T. B. ..... Rutherfordton, N. C.
Justice, C. B. ..... Rutherfordton, N. C.
Jones, A. T. ..... Poore's Ford, N. C.
King, J. E. ..... Rutherfordton, N. C.
Logan, W. H. ..... Ayr, N. C.
McMahan, A. ..... Poore's Ford, N. C.
McCurry, Lewis ..... Dysartsville, N. C.
Moffeitt, J. I. ..... Stone Mountain, N. C.
Sorrels, W. F. ..... Cuba, N. C.
Sorrels, J. C. ..... Forest City, N. C.
Taylor, E. L. ..... Rutherfordton, N. C.
Taylor, J. H. ..... Grassy Knob, N. C.
Yarboro, J. H. ..... Forest City, N. C.

—o—

LICENTIATES.

Deveney, J. V. ..... Rutherfordton, N. C.
Hunt, A. ..... Gambel's Store, N. C.
Harrill, D. B. F. ..... Forest City N. C.
Jackson, Albert ..... Mills Spring, N. C.
Taylor, J. M. ..... Rutherfordton, N. C.
Taylor, L. G. L. ..... Dysartsville, N. C.

—o—

BOARD OF MISSIONS.

H. Portrum ..... Rutherfordton, N. C.
Wm. Blanton ..... Marion, N. C.
P. P. Price ..... Bridge Water, N. C.
A. L. Grayson ..... Rutherfordton, N. C.
J. H. Smith ..... Rutherfordton, N. C.
M. D. Hill ..... Rutherfordton, N. C.
Rev. J. E. King ..... Rutherfordton, N. C.
T. C. Page ..... Poore's Ford, N. C.
Rev. C. B. Justice ..... Rutherfordton, N. C.

—o—

Next session at Shiloah Church, Rutherford County, North Carolina, Thursday before the 1st Sunday in October, 1888.

PROCEEDINGS.

THURSDAY, SEPT. 29th, A. D., 1887.

The Green River Association met this day in its forty-seventh annual session, with the Cooper's Gap Baptist church, eighteen miles west of Rutherfordton, N. C., at 11 A. M. Hymn, "Jesus lover of my soul, &c." Prayer, Elder H. D. Harrill leading.

In the absence of the ministers previously appointed to preach the Introductory sermon, Elder A. L. Stough preached it. Text: Mat. 21:28.

Adjourned one hour.

AFTERNOON SESSION.

Hymn "Nearer my God to thee, &c."

The former Moderator being absent Elder T. Bright was elected Moderator *pro tem.* The Association was called to order, the former Clerk, W. F. Sorrels, acting as Secretary.

Elders A. L. Stough and J. E. King were appointed Reading Clerks.

The churches Comprising this Association were called, Letters read and Messengers enrolled as follows:

FIRST DISTRICT.

1. *Cooper's Gap*—Elder J. H. Taylor, Bros. Allen Laughter, W. E. Mills, Jacob Jackson, A. B. F. Mills and H. K. Corn.
2. *Chimney Rock*—Bros. C. G. Nanney and P. O. Freeman.
3. *Big Level*—Bros. Jacob Ruppe and S. J. Cowart.
4. *Bill's Creek*—Elder W. H. Logan, Bros. D. C. Brown, J. M. Williams, W. R. Frady, J. E. Frady and J. F. Logan.
5. *Rock Springs*—Bros. I. M. Frady and H. M. Whiteside.
6. *Mountain Creek*—Elder J. C. Sorrels, Bro. W. H. Rucker, C. S. Lynch, A. E. Flack, J. T. Lewis, Jr., H. K. Keeter and W. C. Lovelace.
7. *Silver Creek*—Bros. J. M. Hamilton, James Jackson, T. M. Ruppe, W M. Justice.

8 *Columbus*—Bro. N. B. Hampton.

9. *White Oak*—Eld. T. Bright, Bros. J. C. Waldrop, L. T. Jackson and Elias Walker.

10. *Pleasant Hill*—Bros. M. D. Hill, R. S. Owens.

11. *Green River*—Bros. T. C. Page, T. J. Watkins, J. I. Ridings.

12. *Green's Creek*—A. F. Smith, T. E. Walker, W. T. Swain and G. R. Feagams.

13. *Beulah*—Bros. Randsom Ponder, Joshua Pitman.

SECOND DISTRICT.

1. *Stone Mountain*—Bros. A. W. Morgan and J. Goodrum.

2. *Cherry Spring*—Bro. J. B. Coxey.

3. *Zion Hill*—Letter.

4. *Bethlehem*—Bro. Z. S. Hawkins.

5. *Bethel*—Bro. H. C. Grayson.

6. *Dysartsville*—Bro. G. D. Taylor.

7. *Montford's Cove*—Bro. T. B. Justice,

8. *Piney Knob*—Bros. G. B. Milton, P. C. Shitle and J. B. Elliott.

9. *Camp Creek*—Bros. B. Biggerstaff, J. W. Guffey, J. L. Barnes.

10. *Cane Creek*—Bros. D. W. A. Cowen and J. E. Wilson.

11. *Round Hill*—W. F. Sorrels, Bros. G. W. Morgan, F. I. Mauney and A. P. Sorrels.

12. *Old Fort*—Bro. M. G. Pendergrass.

13. *Marion*—Not represented.

14. *Bridge Water.*—

THIRD DISTRICT.

1. *Mt. Vernon*—Bros. R. P. Geer, M. L. Wilson, Henry Clark, Z. B. V. Freeman.

2. *Rutherfordton*—Elds. C. B. Justice and J. E. King.

3. *Shiloh*—Eld. A. T. Jones, Bros. N. Scoggins, D. J. Culbreth, A. S. Jones.

4. *Holly Springs*—Not Represented.

5. *Mt. Zion*—Letter.

6. *Mt. Pleasant*—Bro. Lewis Hamric.

7. *Floyds Creek*—Letter.

8. *Cool Spring*—Eld. H. D. Harrill and Bro. J. B. Blanton.

9. *Mt. Lebanon*—Bro. M. D. Wilson.

10. *First Broad*—Bros. C. W. Milton, J. C. Fortune, C. L. Blankenship and A. M. Buff.

Invitation extended to newly constituted churches holding letters of dismission from other Associations to join this body, and Macedonia and Beulah churches presented letters to join this body which letters were referred to a committee consisting of Bro. H. Portrum, Elders H. D. Harrill and W. H. Logan.

Received Green's Creek church by letter from Spartanburg Association.

On motion suspended rule 4 and elected Elder W. H. Logan Moderator and W. F. Sorrels Clerk by acclamation.

On motion order of business of last year was adopted for Thursday evening.

Corresponding Messengers were invited to seats and names enrolled as follows:

King's Mountain—Elder A. L. Stough.

The Moderator appointed committees as follows:

Foreign Missions—Elder J. E. King and Bro. J. B. Blanton.
Religious Exercises—Pastors and Deacons of Cooper's Gap church.
State Missions—Bros. H. Portrum and N. Scoggin.
Baptist Orphanage—Elder A. L. Stough and Bro. N. B. Hampton.
Periodicals—Elder H. D. Harrill and Bro. M. L. Wilson.
Home Missions—Elder T Bright and Bro. G. D. Taylor.
Order of Business—Bros. R. P. Geer and B. Biggerstaff.
Education—Elders T. Bright, H. D. Harrill and J. E. King.
Sabbath Schools—Elder J. C. Sorrels and Bro. S. J. Cowart.
Temperance—Elder A. L. Stough and Bro. T. C. Page.

On motion adjourned to 9 A. M. to-morrow.

Hymn, "Praise God from all blessings flow, &c."

Benediction by Elder J. C. Sorrels.

FRIDAY, SEPT. 30th, 1887, 9 o'clock, A. M.

Hymn, "There is a fountain, &c."

Prayer, led by Elder A. T. Jones.

Bro. R. P. Geer read report on order of business as follows:

The committee on order of business submit the following report:

1. Meet at 9:30 o'clock a. m. each day, and adjonrn at 12, unless otherwise ordered by the Association. Meet at 1 p. m. and adjourn at pleasure.
2. Read procedings of previous day.
3. Call the roll.
4. Read Rules of Order.
5. Call for reports of committees.
6. Appoint Corresponding Messengers.
7. Consider the obligations resting upon the churches to support their Pastors, so as to enable them to give themselves wholly to the work.

8. Appoint time and place for next association.
9. Elect minister to preach Introductory sermon.
10. Appoint delegates to Baptist State Convention.
11. Consider queries from the churches.
12. Miscellaneous business.

R. P. GEER, B. BIGGERSTAFF. } Committee.

Read proceedings of yesterday and call the roll.

Received an application from Bridge Water church to join this body and referred the letter to the committee previously appointed for that business.

The Moderator appointed the following committee on Finance: Bros. N. Scoggin, W. H. Rucker, Miller Wilson.

Corresponding Messengers received and names enrolled as follows:

Rev. J. D. Huffham representative of Baptist Orphanage and *Biblical Recorder*.

Rev. C. Durham Corresponding Secretary of Baptist State Convention.

On motion special orders were made as follows: Report on Periodicals immediately, State Missions 11 a. m. to-day, Baptist Orphanage 1 p. m. to-day.

Eld. H. D. Harrill read the report on Periodicals as follows:

PERIODICALS.

Knowledge is power that gives influence, therefore, it is very necessary that we use every laudable effort to obtain knowledge. How shall we do this, we may know what the Baptist of N. C. are doing by reading our religious periodicals: Therefore, we would recommend every pastor in this association to read the *Biblical Recorder* our State Organ and that they make and effort to get all our people to read it. We also recommend the *Foreign Mission Journal*, *Baptist Missionary Worker* and the *Western North Carolina Baptist*, that our people may know what the Baptist are doing all over the State for they are not apt to be interested in a thing that they know nothing about.

Respectfully submitted,

H. D. HARRILL, MILLER L. WILSON. } Committee.

On motion to adopt, pending the adoption remarks were made by Elders C. B. Justice, J. D. Huffham, T. Bright, J. H. Taylor, H. D. Harrill, after which the report was adopted.

On motion a committee was appointed on Bible distri-

bution and Colportage, consisting of Elders H. D. Harrill, C. B. Justice and Bro. A. L. Grayson.

The report on State Missions was read by Bro. H. Portrum as follows:

STATE MISSIONS.

Your committee on State Missions respectfully submit: 1. As to the duty of Baptist in this direction, none who know the Scripture and believe it to be the word of God, can doubt that our Heavenly Father requires at our hands the disemination of the knowledge of His salvation.

2. Our State Convention at its last session at Wilmington, recognizing the obligation of the churches to send the pure gospel into all the destitute sections of our own State, decided in their wisdom to authorize the State Board to expend $10,000 an excess of $2000 more than they had hitherto expended. The Board accordingly did secure and send into the field missionaries to that amount. These missionaries are still unpaid, some of them being compelled to abandon part of their work and turn to secular avocation for support herein our Board is in debt. Now brethren, it is for us to say whether this unpleasant state of things shall continue. If we do our duty and as faithful stewards of God use our means to His glory, our Board will be relieved and our cause honored of God and man. Finally we would respectfully recommend this Association to enlarge her Associational Board to seven, and four of the Board to constitute a quorum. To meet every fifth Sabbath and Saturday before in the year, at any place they shall see fit, and further adopt any plan which in their wisdom is consistent with the word of God, to reach the churches and develop the members in the grace of living to the support of the cause of Christ.

Respectfully Submitted,

H. PORTRUM,
NATHEN SCOGGIN } Committee.

Pending the adoption of the report remarks were made by Elds J. E. King, J. C. Sorrels, A. B. Washburn, C. Durham, J. D. Huffham. Took up a collection for State Missions amounting to $6.55.

Pledges were made as follows:

Cooper's Gap $5, Chimney Rock $5, Big Level $2, Bills Creek $5, Rock Spring $5, Mountain Creek $5, Silver Creek $5, Columbus $5, White Oak $5, Pleasant Hill $5, Green River $5, Green's Creek $5, Stone Mountain $2, Zion Hill $1, Bethlehem $2, Bethel $5, Dysartsville $15, Montford's Cove $5, Piney Knob $2.25, Camp Creek $2, Cane Creek $3, Round Hill $5, Old Fort $10, Marion $20, Mt. Vernon $10, Rutherfordton $40, Shiloh $5, Holly Spring $1, Mt. Zion $2, Mt. Pleasant $1, Floyd's Creek $5, Cool Springs $10, Mt. Lebanon $2, First Broad $5, Bridge Water $10, Beulah $1, Macedonia $1.

On motion the report was adopted.

Adjourned one hour.

AFTERNOON SESSION.

Hymn "Jesus keep me near the Cross, &c."

Rev. C. B. Justice was appointed to discuss the subject of Foreign Missions at 11 o'clock A. M. to-morrow.

Rev. A. L. Stough read the report on Baptist Orphanage as follows:

THE BAPTIST ORPHANAGE.

God has made it our duty to love our brethren, to rejoice with them in prosperity, weep with them in adversity, help them in trouble, share our worldly goods with them in time of need, and even to lay down our lives for them as Christ laid down his life for us. The same law makes it our bounden duty to provide for the orphan children of our deceased brethren who are left without the means of living and education.

In accordance with the requirements of this law few brethren and sisters met in Raleigh in November, 1885, organized an Orphanage Association. Soon afterwards 300 acres of land was purchased on which to build a house for the poor children of our brethren whose parents have passed away. Four dwelling houses have been built. Each of these houses will accommodate twenty-four children. Over each house there is a well educated christian woman who rules as mother and teacher of the children. A chapel has been built in which the orphans meet every Sunday for worship and Bible study. Seventy orphans are there now and many more are asking to be received. Other houses are needed a part of the land is still unpaid for, and the children are as yet poorly prepared for the winter season which is rapidly approaching. These things call on us to be prompt and liberal in our gifts to this noble institution.

A. L. STOUGH,
N. B. HAMPTON, } Committee.

On motion to adopt, pending adoption, remarks were made by Elder J. D. Huffham.

Received for the Orphanage from Elders A. L. Stough $10, C. B. Justice $10, hat collection $12.32.

The report was adopted.

Appointed the following to take a collection in their churches for the Orphanage:

Cooper's Gap, H. H. Gibbs, Dimsdale; Chimney Rock, C. G. Nanney, Chimney Rock; Big Level, N. T. Mills, Poplar Grove; Bill's Creek, J. F. Logan, Ayr; Rock Spring, Misses Callie Whitesides and Mattie Eagerton, Poplar Grove; Mountain Creek, Miss Alice Geer, Rutherfordton; Silver Creek, J. M. Hamilton, Bright's Creek; Columbus, M. M. Landrnm, New Prospect, S. C.; White Oak, O. I. Nelson, Mills Spring, N. C.; Pleasant Hill, R. A. Callahan, Rutherfordton; Green River, T. C. Page, Poore's Ford; Green's Creek, Franklin Smith, White Oak Hall; Stone Mountain, A. W. Morgan, Dills; Cherry Springs, Miss Nora Gilbert, Old Fort; Bethlehem, E. C. Hawkins, Old Fort; Bethel, Miss Lou Morris, Sugar Hill; Dysartsville, Miss S. C. Denton and Z. A. Taylor, Dysartsville; Montford's Cove, A. F. Morgan, Otter Creek; Piney Knob

S. E. Hardin Cuba; Camp Creek, Miss H. H. Fincannon, Brittain; Cane Creek, J. E. Wilson, Patton's Home; Round Hill, Miss L. M. Nesney, Cuba; Old Fort Miss Loula Crawford, Old Fort; Marion Mrs. W. M. Blanton, Marion; Mt. Vernon, M. L. Wilson, Logan's Store; Rutherfordton, Rev. C. B. Justice, Rutherfordton; Shiloh, D. J. Culbreth, Garnett; Holly Springs. H. Cole, Island Ford; Mt. Zion, D D. Lattimore, Polkville; Mt. Pleasant, D. C. McArthur, Forest City; Floyd's Creek, Miss E. Miller, Island Ford; Cool Springs, J. B. Blanton, Forest City; Mt. Lebanon, T. F. Toms, Oak Spring; First Broad, J. C. Fortune, Gambel's Store; Bridge Water, Miss Ella Price Dysartsville; Beulah, J. Pitman, Mills Spring; Macedonia, A B. Washburn, Marion.

On motion adjourned to 9:30 A. M. to-morrow.

Benediction by Rev. J. D. Huffham.

SATURDAY, OCT. 1st, 1887, 9:30 o'clock A. M.

Hymn, "Nearer my God to thee, &c."

Prayer, led by Elder J. E. King.

Read Proceedings of yesterday.

Appointed a committee on time and place of next Association, viz: Elders C. B. Justice, H. D. Harrill, A. T. Jones.

Announced preaching at the stand at 10 A. M. to-day by Elders J. C. Sorrels and A. T. Jones.

Elected Rev. J. E. King to preach the next introductory sermon, Rev. W. H. Logan alternate. The sermon to be a doctrinal one.

Bro. H. Portrum read the report of committee on newly organized churches as follows:

We your committee on newly constituted churches, do make this our report: We have examined the articles of faith of Beulah church and Bridge Water church, and find them sound in the articles of faith and church covenant, and recommend their reception as members of your body.

We, upon examination of all the facts in the case of the Macedonia church: in our opinion there is a defection in the lettering of the members from Camp Creek church constitutes a part of that church. The letters not being granted in regular church conference nor at a call meeting for that purpose, and there not being members enough from other churches to constitute a church, we would advise the brethren from Camp Creek church to go to Camp Creek church on the regular church day and be lettered for the purpose of constituting a new church. Respectfully submitted,

H. PORTRUM,
W. H. LOGAN,
H. D. HARRILL, } Committee.

Remarks were made by Revs. J. E. King and A. L. Stough while the motion to adopt was pending adoption.

Rev. A. L. Stough read the report on temperance as follows:

TEMPERANCE.

As Baptist we claim that the church is a divinely constituted association for moral and spiritual purposes. with such views of the church of Christ, it would seem impossible to avoid the inference that she is the most efficient instrumentality for accomplishing the moral and spiritual ends which God hath designed If the church be the society for moral aud spiritual purposes which God hath instituted, she ought to employ all the means for accomplishing her mission which He hath authorized. We have no hesitation in expressing the opinion that it would be entirely scriptural and expedient for our church and the people of God to unite in bearing testimony against the wide-spread sin of intemperance, to engage to use all lawful means for arresting and removing it. "If the drunkard's drink runs away with resources that should be used in the distribution of the Scriptures, the advancement of education, and the elevation of the masses of society, as it does--if it obscures the intellect and perverts the judgment, causing men to despise and reject the best gifts of the Almighty, a Savior to redeem them from their sins, and to give them light peace and joy, as it does—if it not only hinders and obstructs the accession of new members to the the visible church of Christ, but steals in and robs that church of members already there, as it does—if it produces nine-tenths of the crime of the land, as it undoubtedly does; if in short, it unfits men for the duties and pleasures of life, as it does, and prevents their preparation for death and judgment, as it does—if it sends our brethren openly into the presence of our great and holy God and Father, rebels against His authority, unsubdued to His will, spurning His proffered mercy, courting, as it were, the miseries of an everlasting hell. Then may we not ask, what duty so encumbent upon the ministers of the gospel, and every member of the church, as coming out and being separate from, and touching not the unclean thing." To abstain from the use of intoxicating drinks as a beverage, as a means of bearing consistent testimony against a practice which results in so much drunkness and woe, and as an example that would be safe and wise for all men in health to follow. And, of what fearful responsibility upon the heads of those who neglect such imperious, such overwhelming duties.

A. L. Stough, }
I. C. Page, } Committee.

On motion to adopt, pending adoption, remarks were made by Revs. J. E. King and T. Bright.

On motion amended the report with the following resolution:

Resolved, That we advise the churches composing this Association not to retain in their fellowship any member who is concerned in the manufacture, sale or distribution of intoxicating liquors, neither any member who is in the habit of dram-drinking, nor any member who is guilty of the crime of drunkenness.

J. H. Taylor.

The report as amended was then adopted.

Elder J. E. King read the report on Foreign Missions as follows:

Your committee on Foreign Missions respectfully ask to submit: That the command of our Master to preach his gospel to all nations, can never be fully and practicably carried out until every individual christian shall fully realize the fact that in the divine arrangement to that end that they are made factors, and inwardly responsible for the failure or success of the grand purpose of God's grace, in giving the gospel to every creature We therefore recommend the prayerful study of God's word on this subject. We, to this end, would submit:

1. We are taught that the salvation of men is inseparably connected with faith in Jesus as the son of God. "He that believeth not shall be damned." "He that believeth on Thee hath eternal life." "He that believeth not on the Son hath not life, but the wrath of God abideth on him" How are they to get faith? let God answer: "Faith cometh by hearing hearing by the word of God. And how shall they believe on Him of whom they have not heard? How shall they learn without a preacher, and how shall they preach except they be sent? How are they sent? Answer, 1st, God calls and qualifies men to this end. "No man taketh unto himself this honor except he be called of God as was Aaron." 2nd, God has connected this fact with human instrumentality. "Now when the apostles at Jerusalem learned that Samaria had received the word of God they sent unto them Peter and John." Acts 8:14. Then tidings of these things came unto the sons of the church which was in Jerusalem and they sent forth Barnabas that he should go as far as Antioch. From these scriptures it is evident that God requires the church to send the word of God through her ministers to the perishing souls of men. Then dare we withhold the means, and the only means, *money*, by which this grand and glorious purpose of God's grace to sinners can be affected. Respectfully submitted,

J. E. King, }
J. B. Blanton, } Committee.

On motion to adopt, pending adoption, Rev. C. B. Justice addressed the body on the subject followed by Elders A. L. Stough and J. E. King.

Pastors of churches of this Association pledgd for Foreign Missions the following amounts:

Revs. C. B. Justice $50, A. L. Stough $50, W. H. Logan $25, J. E. King $50, H. D. Harrill $10, T. Bright $35, J. C. Sorrels $10, J. H. Taylor $10, A. T. Jones $11.

The following churches promised these amounts:

White Oak $5, Silver Creek $5, Shiloh $5, Chimney Rock $5, Mt. Pleasant $2.

Personal efforts are all that is required in these pledges.

On motion adjourned one hour.

Benediction by Rev. C. B. Justice.

Afternoon Session.

Hymn, "Alas and did my Savior bleed, &c."

Rev. C. B. Justice read report of committee on time and place of next Association:

Time, Thursday before the 1st Sabbath in October, 1888. Place, Shiloh five miles south of Rutherfordton, N. C.

An amendment was offered to change the place to Mountain Creek church but did not carry.

The original report was then adopted.

Elder T. Bright read the report on education as follows:

We your committee, are of the opinion that the spirit of education is far in advance of what it has been in our bounds and throughout the State.

1. As an evidence of this fact the colleges of the State are receiving a more liberal patronage than ever before.

2. High schools are being built in many sections of the country and inspite of the many perils through which we have passed they have not been closed but have had a liberal support.

We your committee would recommend Wake Forest College as *the* school of the Baptist State Convention for the education of our young men, and especially for the training of those who are the coming ministers among us. We would further recommend Shelby Female College as the place to educate our daughters. And we would not forget Judson College of Hendersonville. From our knowledge of the institution and its management under Rev. G. B. Boon, we can safely recommend it to our people as a good institution and worthy of our patronage.

Finally brethren, ought not the 4,282 Baptist of the Green River Association have a high school located somewhere in our bounds, known as our own enterprise. Being impressed with the importance of such an institution, a few of the ministers and deacons assembled in a ministers' and deacons' meeting at Mountain Creek church in May; did take some steps, and feeling impressed to act promptly appointed a committee who has since leased an academy at Rutherfordton, and procured the services of Prof. Hunter, who opened school the 12th of September and the school is now in progress. The committee have procured a site one mile north of Rutherfordton of 8½ acres with a view of building thereon; all of which is submitted for the consideration of this association.

Respectfully submitted,

T. Bright,
H. D. Harrill, } Committee.
J. E. King.

On motion to adopt remarks were made by Elds, T. Bright, C. B. Justice, J. E. King, Bro. N. Scoggins. The following amendment was offered:

Resolved, That the committee appointed at the Ministers and Deacons' meeting at Mountain Creek in May, 1887, be continued, and that the agreement as to site &c. be continued, and said school located as provided for in said action, *Provided*, the citizens of Rutherfordton will make a bonafide subscription of $1,000 within the next sixty days, otherwise, the committee shall be at liberty to locate at any other point they may deem fit.

Amendment adopted and report adopted.

Suspended Order of Business and read the letter from Bridge Water and Beulah churches.

On motion the last collection to-morrow is to be given for building purposes at Bridge Water.

Heard the report on Home Missions as read by Eld. T. Bright, viz.:

We your committee on home mission submit the following:

The home mission work is intrusted to the home mission board of the Southern Baptist Convention.

As shown by their statistics they had in the field last year 251 missionaries. They have occupied 822 places, baptized 3,923 persons, received by letter 2,319 Total additions 6,242. Sunday Schools reported, 318, and in those schools there are 13,031 pupils. Churches constituted 119, houses built 62.

The expenditures have been $122,097.20. The work of this board is increasing, the demands upon them are increasing at a wonderful rate.

Resolved, Therefore, that we take such steps here as will increase our material for the support of the home mission work, and that we enter into hearty cooperation with the board, and to this end would advise the appointment of a committee of one in each church whose duty it shall be to raise funds for the board.

T. BRIGHT,
G. D. TAYLOR. } Committee.

On motion it was adopted.

The report on Finance was read by Bro. M. L. Wilson as follows:

Your committee report $35.95 for minutes. We recommend that the Clerk be allowed $9 00 for his services including blank church letters for the churches and the remainder of the money be expended for minutes.

N. SCOGGIN,
W. H. RUCKER,
MILLER L. WILSON, } Committee.

On motion the report was adopted.

Bro. S. J. Cowart read the following report on Sabbath Schools:

We your committee on Sabbath Schools submit the following: We believe that this grand and noble work is doing more this year than ever before. The number of students excells the previous year, and a greater effort has been made in this direction than has formerly been. We believe that this is a work for the glory of God, and one in which a man of one, two, three, four or five talents can work. We believe Baptist literature to be an advantage in the study of God's Word, and we recommend the Sunday Schools to use the literature published by the American Baptist Publication society.

J. C. SORRELS,
S. J. COWART. } Committee.

On motion to adopt pending adoption remarks were made by Bro. S. J. Cowart after which report was adopted. Bro. H. Portrum, Treasurer, read a report as follows.

TREASURER'S REPORT.

H. Portrum, Treasurer, in account with the Green River Association.

1787.		S. M.	F. M.	H. M.
March 20,	To cash, Mt. Vernon church	$3 70	$6 00	
April 16,	" " " "	1 20	1 25	$2 37
" 24,	" " Mountain Creek Church		2 95	
Oct. 1st,	" " " " " "		16 02	
"	" " " Chimney Rock "	1 25	5 00	
"	" " " Collections Friday	6 55		
"	" " " Rock Spring Church	5 00	2 50	
"	" " " White Oak "	5 00	5 00	
"	" " " Silver Creek "	1 00	5 00	
"	" " " Cool Spring "	5 05		
"	" " " Floyd's Creek "	5 00	3 00	
"	" " " Columbus "	6 00	3 50	
"	" " " Monford's Cove "	2 15	5 00	
"	" " " Big Level "	2 02	2 02	
"	" " " Stone Mountain "	1 00	2 00	
"	" " " Piney Knob "	2 00		
"	" " " Pleasant Hill "	40	3 15	
"	" " " Bethel "	5 00	5 00	7 00
"	" " " Camp Creek "	1 25	1 40	
"	" " " Round Hill "	5 00	5 00	
"	" " " First Broad "	2 65	3 00	
"	" " " Mt. Vernon "	4 03	4 05	2 13
"	" " " Mt. Pleasant "		2 50	2 20
"	" " " Cooper's Gap "	3 42	3 42	
"	" " " Green River "		3 50	
"	" " " Shiloh "	1 02	1 02	
"	" " " Bill's Creek "		5 00	
"	" " " Collections Sunday G. R. A.		10 00	
"	" " " " " J. Sorrel,	10 00		
		$79 69	$106 28	$13 70

Collections Sunday evening for Bridge Water church,	7 65
Mt. Pleasant church for Orphanage,	1 00
Total	$208 32

1887 CREDITS.

April	By cash F. H. Briggs Receipt	$ 10 50
May 4,	" " " " "	7 67
" "	" " For two postal orders	20
Oct. 2	" " J. C. Price receipt Bridge Water church	7 65
" "	" " Jessey Sorrels receipt collections Sunday	10 00
" "	" " Money order to F. H. Briggs	171 45
" "	" " For money order	85
Total		$208 32

Respectfully submitted,
H. PORTRUM, Treasurer.

On motion it was adopted.

Corresponding Messengers were appointed as follows:

Broad River—Elds. J. H. Yarboro, A. T. Jones.

King's Mountain—Elds. T. Bright, C. B. Justice, J. E. King, H. D. Harrill, W. F. Sorrells. Bros. N. Scoggin, J. A. Thorn, T. C. Page, R. S. Owen, Rev. W. H. Logan.

York Association—W. F. Sorrels, H. K. Keeter.

Baptist State Convention—Any Bro. from Green River Association who may be present.

Rev. T. Bright read the following resolution:

Resolved, That we the members and delegates of the Green River Association will endeavor to attend and have our churches represented in and make our Ministers' and Deacons' meeting interesting and helpful in our work. Time of meeting Friday before each fifth Sunday.

On motion appointed the Board of Missions of the Green River Association as found on page 2nd of this minute, which board is to meet with the Ministers' and Deacons' meeting.

On motion agree to divide the 1st collection Sunday equally between Rev. J. C. Sorrels and Foreign missions.

A resolution of thanks was offered by Rev. C. B. Justice as follows:

Resolved, That the thanks of this body are due and hereby tendered the brethren and sisters of Cooper's Gap church and friends of the neighborhood for their kindness in entertaining this body during its session.

On motion appointed a committee consisting of Elds. J. E. King, T. Bright, C. B. Justice, Bros. H. Portrum, A. L. Grayson to revise the constitution of this association and report at next meeting of this body.

On motion abolished Union Meeting and Sabbath School convention and ask the churches in districts entitled to the association to send petitions to the association.

On motion ordered a mass meeting to be held each fifth Sabbath at the Ministers' and Deacons' meeting.

On motion adjourned to time and place appointed.

Hymn, "We shall meet," &c.

Prayer led by Rev. C. B. Justice.

Eld. W. H. LOGAN, Moderator,

W. F. SORRELS, Clerk.

SUNDAY, Oct. 2nd, 1887. 10 o'clock, A. M.

Hymn, "There is a fountain,,, &c. Prayer led by Rev. C. B. Justice. Hymn, "Am I a soldier of the cross," &c.

Sermon by Rev. C. B. Justice, text 1 Thes. 5:12-13. 11 o'clock A. M., hymn "There is a fountain," &c. Missionary sermon by Rev. A. L. Stough, text Prov. 11:30. Collection was taken up for J. C. Sorrels and foreign missions amounting to $20.00.

Intermission one hour.

1 o'clock, P. M.

Hymn, "When I can read my titles clear, &c. Hymn 521, Baptist Hymnal. Prayer led by Rev. J. E. King.

Sermon by Eld. J. E. King, text 1 John 3:1. Collection for building Bridge Water church amounting to $8.00. Closed by singing and hand shaking.

——o——

ASSOCIATION COVENANT.

ARTICLE 1. We believe in one only living and true God, and that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8 We believe immersion is the only Spiritual mode of baptism.

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be evelasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do for and in behalf of the churches which we represent, covenant and agree, and give ourselves up to each other in church and christain fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

RULES OF ORDER.

RULE 1. Every meeting of business shall be opened and closed with prayer, either by the Moderator or some other brother whom he shall appoint.

2. Each speaker shall arise and address the Moderator on any subject to be discussed.

3. No motion shall be debated unless seconed. No member shall speak more than twice, twenty minutes each, on the same motion without special leave of the Association.

4. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

5. Every question shall be decided by the living voice, unless otherwise directed.

6. During the hours of business all private conversation, walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

7. The names of members shall be called each day previous to proceeding to business.

8. All resolutions shall be reduced to writing, signed by the mover and handed to the moderator or clerk before they are debated.

9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

10. When a motion has once been made and carried in the affirmative or negative, it shall be in order for any member who voted with the majority to move for reconsideration thereof on the same day.

11. When the reading of any paper is called for and objected to by any member, it shall be determined by a vote of the Association.

12. No member shall absent himself in time of business, unless he be sick and unable to attend.

13. All questions, except such as relate to the Constitution, shall be decided by a majority vote.

14. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

FINANCIAL TABLE.

CHURCHES.	Orphanage.	Pastor's Salary.	Church Expenses.	Ministerial Education.	State Missions.	Foreign Missions.	Home Missions.	For Minutes.	Other Objects.	Totals.
Cooper's Gap	.....	.....	.....	.....	$3 42	$3 42	$250	$140	$.....	$ 1064
Chimney Rock	.....	$ 25 00	.....	.....	5 00	5 00	100	45	.....	3600
Big Level	.....	.....	.....	.....	2 00	2 00	100	20	.....	510
Bill's Creek	.....	35 00	.....	.....	.....	5 00	.....	100	.....	4100
Rock Spring	.....	44 00	.....	.....	5 00	2 50	.....	50	.....	5230
Mountain Creek	$11 00	100 00	$ 6 85	.....	15 00	17 92	.....	185	886	21148
Silver Creek	.....	37 30	.....	.....	2 25	2 30	100	150	.....	4435
Columbus	.....	75 00	.....	.....	6 00	3 50	.....	150	.....	8600
White Oak	.....	.....	.....	.....	5 00	5 00	.....	90	.....	1090
Pleasant Hill	.....	.....	.....	.....	.....	3 15	40	70	.....	425
Green River	.....	25 55	75	.....	.....	3 50	215	100	.....	3055
Green's Creek	.....	25 30	.....	.....	.....	.....	.....	150	.....	2680
Bridge Water	.....	30 00	235 00	.....	.....	.....	.....	90	.....	26590
Stone Mountain	.....	31 60	.....	.....	.....	2 00	100	105	.....	3505
Cherry Springs	.....	16 00	20 50	.....	.....	.....	.....	.....	.....	3650
Bethel	.....	75 00	.....	.....	5 00	5 00	700	115	.....	9315
Bethlehem	.....	75 00	.....	$ 1 00	5 00	3 00	200	60	.....	8660
Dysartsville	.....	100 00	72 40	.....	12 65	.....	190	95	415	19205
Montford's Cove	.....	75 00	87 91	.....	2 15	5 00	315	120	.....	17441
Piney Knob	.....	.....	.....	.....	2 00	.....	.....	60	.....	260
Camp Creek	.....	62 85	23 55	.....	1 25	1 40	.....	105	690	9700
Cane Creek	.....	.....	.....	.....	1 65	.....	.....	70	.....	237
Round Hill	.....	50 00	.....	.....	5 00	5 00	200	150	.....	6350
Old Fort	3 00	100 00	55 00	2 00	10 00	5 00	200	55	.....	17755
First Broad	.....	50 00	3 00	.....	2 65	3 00	.....	125	.....	5990
*Mt. Vernon	.....	100 00	16 57	12 15	8 98	12 15	450	225	.....	16030
Rutherfordton	20 00	180 00	53 00	16 00	21 00	21 00	1200	200	1800	34200
Shiloh	.....	26 00	.....	.....	1 03	1 03	.....	40	.....	2846
Mt. Zion	.....	40 00	.....	.....	2 00	3 00	150	60	.....	4710
Mt. Pleasant	1 00	.....	.....	.....	.....	2 50	120	110	.....	580
Floyd's Creek	.....	.....	.....	.....	5 00	3 00	200	85	.....	1000
Cool Spring	90	.....	506 15	.....	.....	.....	.....	110	200	51015
Mt. Lebanon	.....	100 00	1 00	.....	1 80	.....	.....	100	.....	10380
Beulah	.....	.....	.....	.....	.....	.....	.....	55	.....	55
Totals	$35 90	$147860	$114868	$31 15	13083	12537	4830	3585	8991	292051

* Mt. Vernon church contributed $3.70 to Sabbath School Board.

Sunday School Statistics.

CHURCHES.	SUPERINTENDENTS & POST-OFFICES	No. Scholars.	No. Officers.	Total	Average	Papers Taken	Months kept open.	Amounts Contributed.	Vol's Library	Bap. Teachers
Cooper's Gap	H. K. Corn, Dimsdale	49	5	54	23	20	12	$2 28	...	...
Chimney Rock	Wm. M. Henderson, Chimney Rock	38	7	45	18	30	12	4 64	...	..
Big Level	S. J. Cowart, Poplar Grove	37	7	44	20	30	9	3 00	...	...
Mountain Creek	H P Lynch, Cuba; H Portrum, Rutherfordt'n	131	12	145	95	66	8	2 00	...	...
Silver Creek	J. M. Hamilton, Bright's Creek	53	6	59	35	...	.....	.....	...	...
Columbus	Gray B. Hampton, Columbus	56	8	64	36	...	12	.....	...	...
White Oak	J. P. Arledge, Mills Spring	56	5	61	36	...	12	19 38	...	...
Pleasant Hill	J. M. Taylor, Rutherfordton	35	3	38	25	...	.....	.....	...	...
Green River	G. W. Davidson, Poore's Ford	51	8	59	31	...	8	.....	...	...
Cherry Springs	G. P. Harrill, Old Fort	52	7	59	35	...	10	.....	...	...
Bethlehem	N. C. Jones, Old Fort	41	7	48	25	...	6	.....	...	...
Bethel	J. F. Bright, Vein Mountain	67	9	76	40	...	4	2 00	...	...
Dysartsville	J. D. Taylor, Dysartsville	61	10	71	36	...	6	1 35	25	...
Montford's Cove	A. F. Morgan, Otter Creek	86	14	100	68	55	6	3 60	...	1
Piney Knob	C. D. Hider, Cuba	35	6	41	...	...	6	.....	...	...
Camp Creek	B. Biggerstaff, Brittain,	58	7	65	30	20	12	2 75	...	...
Cane Creek	A. E. Wilson, Patton's Home	35	8	43	20	...	6	.....	...	...
Round Hill	L. L. Deck, Cuba	63	7	70	30	...	12	.....	..	...
Old Fort	R. H. Moore, Old Fort	50	6	56	40	...	12	12 00	40	...
Mt. Vernon	N. J. Rollins, Rutherfordton	103	12	115	46	...	12	3 19	...	...
Rutherfordton	J. R. Hunter, Rutherfordton	92	8	100	50	36	12	.....	...	5
Shiloh	A. S. Jones, Garnett	30	7	37	20	...	2	.....	...	1
Floyd's Creek	T. C. Harris, Island Ford,	25	4	29	...	...	6	.....	...	2
Cool Spring	E. H. Byers, Forest City	98	7	105	56	70	12	10 00	...	...
Mt. Lebanon	T. F. Toms, Oak Springs	65	6	71	40	...	8	1 00	...	...
First Broad	J. B. Condrey, Gamble's Store	65	6	71	...	...	4	.....	...	...
Totals		1624	152	1776	849	317		$6719	65	9

STATISTICAL TABLE.

CHURCHES.	Constituted.	PASTORS AND THEIR POST-OFFICES	CLERKS AND THEIR POST-OFFICES.	Sabbaths of Preaching.	No. Baptized.	No. Received by Letter	No. Restored	No. Dismissed by Letter	No. Excluded	No. Deaths	No. of Males	No. Females	Total Males and Females.
Cooper's Gap	1830	W. H. Logan, Ayr	A B F Mills, Mtlls Spring	3	.....	.....	1	6	9	1	91	153	244
Chimney Rock	.....	W. J. Wilkie, Post Office not given	Wm M Henderson, Chimney Rock	4	8	1	...	7	...	2	21	21	42
Big Level	1881	J. H. Taylor, Grassy Knob	N T Mills, Mills Spring	4	.....	3	...	5	...	...	31	45	76
Bill's Creek	.....	W. H. Logan, Ayr	J F Logan, Ayr	1	38	2	4	4	5	2	97	178	275
Rock Spring	1847	T. Bright, Mills Spring	H M Whitesides, Poplar Grove	2	.....	1	...	.....	1	1	22	36	58
Mountain Creek	1789	T Bright, Mills Spring	A L Rucker, Rutherfordton	3	12	12	4	15	2	3	118	140	258
Silver Creek	1849	W. J. Wilkie, Maxwell	W M Justice, Mills Spring	2	13	4	2	11	1	1	59	93	152
Columbus	.....	M. M. Landrum, New Prospect, S. C	Gray B Hampton, Columbus	3	.....	1	1	3	1	2	40	56	96
White Oak	1803	T. Bright, Mills Spring	J C Waldrop, Mills Spring	1	1	1	...	33	2	...	63	84	147
Pleasant Hill	1857	H. D. Harrill, Forest City	R A Callahan, Rutherfordton	2	8	7	...	5	2	3	49	59	168
Green River	.....	A. T. Jones, Garnett	J I Ridings, Poore's Ford	2	3	7	...	16	1	3	50	81	131
Stone Mountain	.....	W. H. Logan, Ayr	S B Grant, Otter Creek	4	7	2	4	2	4	...	37	66	103
Cherry Springs	1870	J. I. Moffeitt, Stone Mountain	W L Moffeitt, Old Fort	1	.....	3	...	.....	1	1	13	24	37
Bethlehem	.....	C. M. Murchison, Hickory	Noah Souther, Old Fort	4	.....	.....	...	1	...	...	16	44	60
Bethel	.....	W H Logan, Ayr	J W Grayson, Marion	2	3	4	1	3	2	3	99	153	252
Dysartsville	1857	J E King, Rutherfordton	G D Taylor pro tem, Dysartsville	3	3	5	1	2	...	...	60	101	161
Montford's Cove	.....	H D Harrill, Forest City	J W Morgan, Otter Creek	4	7	7	2	8	1	1	79	119	198
Piney Knob	1871	J B Green, Forest City	W L Bland, Cuba	2	2	5	...	6	1	1	37	63	100
Camp Creek	.....	A L Stough, Shelby	B Biggerstaff, Brittian	4	17	3	4	9	3	2	41	73	114
Cane Creek	1844	F M Freeman, Green's Grove	R K Wilson, Patton's Home	1	6	2	3	2	1	...	23	34	57
Round Hill	1840	H D Harrill, Forest City	W M Nanney, Cuba	1	33	5	2	3	1	2	82	128	210
Old Fort	.....	C M Murchison, Hickory	Wm Washburn, Old Fort	4	14	7	...	11	...	...	17	42	59
Marion	.....	Not represented. Reported 1886	B B Price, Marion	1&3	.....	.....	...	.....	...	...	20	53	53
Zion Hill	.....	A. B. Washburn, Nealsville	Z Wall, Craig	3	.....	.....	...	5	...	...	5	13	18
Mt. Vernon	.....	A. L. Stough, Shelby	R G Freeman, Itom, Rutherford County	2	10	15	4	4	2	2	117	150	267
Rutherfordton	1851	C. B Justice, Rutherfordton	T C Smith, Rutherfordton	2&4	3	11	...	9	4	2	60	82	142
Shiloh	.....	J. M. Williams, White Oak Hall	N Scoggin, Rutherfordton	3	20	6	2	5	3	1	82	146	228
Holly Springs	1881	Not represented. Reported 1886	I G Snider, Hamric	4	.....	.....	...	.....	...	...	26	30	56
Mt. Zion	1848	Z D Harrill, Memory	J B Price, Holly Bush	4	.....	2	...	.....	1	...	20	56	76
Mt. Pleasant,	.....	A McMahan, Island Ford	T J Goforth, Forest City	2	6	3	1	4	...	1	52	65	117
Floyd's Creek	1870	A P Hollyfield, Ellenboro	A B Womich, Butler	1	5	3	1	1	...	2	44	55	99
Cool Springs	1848	T Bright, Mills Spring	M J Harrill, Forest City	4	8	4	1	1	2	1	50	75	125
Mt Lebanon	1854	A L Stough, Shelby	M D Wilson, Logan's Store	3	4	4	...	3	1	...	47	70	117
First Broad	1819	Z D Harrill, Memory	J L Gamble, Gamble's Store	1	.....	1	1	1	1	...	45	100	145
Green's Creek	.....	A T Jones, Garnett	T E Walker, Melvin Hill	3	4	5	1	10	2	1	66	102	168
Beulah	1887	M M Landrum, New Prospect, S. C	Pinkney Pitman, Mills Spring	4	.....	.....	...	.....	...	...	.....	.....	.....
Bridge Water	1887	J E King, Rutherfordton	J C Price, Bridge Water	2	.....	.....	...	.....	...	...	3	5	8
Totals	.....	.....	.....		235	126	40	195	54	38	1783	2765	4548

MINUTES

—OF THE—

FORTY-EIGHTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH ANSHON,

RUTHERFORD COUNTY, N. C.,

October 4th, 5th, and 6th, 1888.

REV. W. H. LOGAN, MODERATOR.....Ayr, N. C.
W. F. SORRELS, CLERK.....Cuba, N. C.
A. L. GRAYSON, TREASURER.....Rutherfordton, N. C.

Shelby, N. C.
BABINGTON, ROBERTS & Co.
1888.

MINUTES

—OF THE—

FORTY-EIGHTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT SHILOH,

RUTHERFORD COUNTY, N. C.,

October 4th, 5th, and 6th, 1888.

REV. W. H. LOGAN, MODERATOR.....Ayr, N. C.
W. F. SORRELS, CLERK.....Cuba, N. C.
A. L. GRAYSON, TREASURER.....Rutherfordton, N. C.

Shelby, N. C.
BABINGTON, ROBERTS & CO.
1888.

ALPHABETICAL LIST OF MINISTERS.

Bright, T.....Mills Spring, N. C.
Case, C C.....Office not given.
Denton, J R.....Dysartsville, N. C.
Harris, B B.....Cuba, N. C.
Hunt, A.....Gambel's Store, N. C.
Justice, C B.....Rutherfordton, N. C.
Justice, T B.....Rutherfordton, N. C.
Jones, A T.....Garnett, N. C.
King, J E.....Dysartsville, N. C.
Logan, W H.....Ayr, N. C.
McMahan, A.....Poore's Ford, N. C.
McCurry, Lewis.....Dysartsville, N. C.
Moffeit, J I.....Stone Mountain, N. C.
Sorrels, W F.....Cuba, N. C.
Sorrels, J C.....Bridgewater, N. C.
Taylor, E L.....Rutherfordton, N. C.
Taylor J H.....Grassy Knob, N. C.
Whiteside, Z T.....Forest City N. C.
Yarboro, J H.....Forest City N. C.

———o———

LICENTIATES.

Deveney, J V.....Holly Bush, N. C.
Green, M N.....New Prospect, S. C.
Haynes, Eli.....Mills Spring, N. C.
Harrill, D B F.....Forest City, N. C.
Jackson, Albert.....Mills Spring, N. C.
Taylor, J M.....Rutherfordton, N. C.
Taylor, L G L.....Patton's Home, N. C.

———o———

BOARD OF MISSIONS.

Blanton, Wm.....Marion, N. C.
Grayson, A L.....Rutherfordton, N. C.
Hill, M D.....Rutherfordton, N. C.
Justice, Rev C B.....Rutherfordton, N. C.
King, Rev J E.....Rutherfordton, N. C.
Portrum, H.....Rutherfordton, N. C.
Price, P P.....Bridgewater, N. C.
Page, T C.....Poore's Ford, N. C.
Smith, J H.....Rutherfordton, N. C.

Next session at Head First Broad Church, Rutherford County, North Carolina, Thursday before the 1st Sunday in October, 1889.

PROCEEDINGS.

THURSDAY, Oct. 4th, A. D., 1888.

The Green River Association met this day in its forty-eighth annual session, with the Shiloh Baptist Church, five miles South of Rutherfordton, N. C., at 11 A. M. Hymn, "My Redeemer." Bible lesson, 2 Tim. 2 chapter. Hymn, "Jesus I love thy charming name, &c." Prayer led by Elder J. E. King. Introductory by Rev. J. E. King, Text: 1 Tim. 3 chap. 14 and 15 verses. Prayer, Rev. C. Durham leading.

Adjourned one hour.

AFTERNOON SESSION.

Hymn, "What a friend we have in Jesus, &c."

Prayer, led by Rev. A. L. Stough.

The Association was called to order by the former Moderator, Rev. W. H. Logan, with W. F. Sorrels, the former Clerk acting as Secretary.

Appointed Bro. A. L. Grayson and N. Scoggin to act as Reading Clerks.

The churches composing this Association were called, Letters read and Messengers enrolled as follows:

FIRST DISTRICT.

1. *Beulah*—Bros. Ransom Ponder, E. D. Taylor.
2. *Bill's Creek*—Elder W. H. Logan, Bros. J. W. Murphy, J. G. Dalton, L. W. McDaniel, J. W. Thompson.
3. *Big Level*—Bro. O. L. Wilson.
4. *Columbus*—Bro. Gray B. Hampton.
5. *Cooper's Gap*—Elder J. H. Taylor, Bros. H. H. Gibbs, J. G. Laughter, H. K. Cone, J. K. Gibbs.
6. *Chimney Rock*—Bros. C. G. Nanney, J. Shitle.
7. *Green's Creek*—Bros. T. E. Walker, J. B. Swain, G. B. Bradey, G. T. Feagaus.
8. *Green River*—Bros. T. C. Page, J. H. Blanton, J. I. Ridings.
9. *Mountain Creek*—Elder J. C. Sorrels, J. F. Edwards, J. W. Lewis, M. L. Sorrels, W. C. Lovelace, C. M. Lewis.
10. *Pleasant Hill*—Bros. G. W. Hodge, R. A. Callahan.
11. *Rock Spring*—Bros. H. M Whiteside, R. Ledbetter, Jr.
12. *Silver Creek*—T. M. Roope, Elbert Jackson.
13. *White Oak*—O. I. Nelson, J. P. Arledge, E. J. Walker, Elder T. Bright.

SECOND DISTRICT.

1. *Bethel*—Bros. R P. Morris, S. E. Poteet, J. D. Morris, J. A. Poteet.
2. *Bethlehem*—Bro. C. C. Bradley.
3. *Bridgewater*—Bro. J. C. Price.
4. *Catawba*—Letter.
5. *Camp Creek*—Bro. J. A. Clements, B Biggerstaff.
6. *Cane Creek*—Bros D. W. A. Cowan, J. R. Walker.
7. *Cherry Springs*—Letter.
8. *Clear Creek*—Bro. R. B. Nichols.
9. *Dysartsville*—Elder J. R. Denton, Bros. W. H. Taylor, J. E. Denton, W. S. Walker.
10. *Hall Town*—Letter.
11. *Macedonia*—Elder A. B. Washburn, Jas. Gallion.
12. *Marion*—Not represented.
13. *Montford's Cove*—T. B. Justice.
14. *Old Fort*—Bro. Wm. Washburn.
15. *Piney Knob*—Bros. A. W. Green, J. B. Elliott.
16. *Round Hill*—Elder W. F. Sorrels, Bros. L. L. Deck, Wm. Nanney, D J. Keeter, L S. Keeter, A. P. Sorrels.
17. *Stone Mountain*—Bros. W. B. Dalton, M. Hall, Elder J. I. Moffeitt.
18. *Turkey Cove*—Letter.
19. *Zion Hill*—Letter.

THIRD DISTRICT.

1. *Cool Springs*—Eld J H Yarboro, Bro J B Blanton, Matt McBrayer, J. W. Davis.
2. *First Broad*—Bros. J. M. Milton, J. B Condrey, W. G. Grayson, Elder A. Hunt.
3. *Floyd's Creek*—Bros. C. L Tate, T C. Harris.
4. *Holly Springs*—Bros. Matterson Henson, W. R. Studman.
5. *Mt. Lebanon*—Bros. T. F. Toms, J. P. Digh, M. D. Wilson.
6. *Mt. Pleasant*—Elder A. McMahan, Bros. B. McMahan, W. S. Hill, O. Morrow.
7. *Mt. Vernon*—Bros. N. J. Rollins, R. P. Geer, M. L. Wilson, Z. V. Freeman, R G. Freeman.
8. *Mt Zion*—Bro. J. V. Deveny.
9. *Rutherfordton*—Elders C. B. Justice, J. E. King, Bros. A. L. Grayson, Thomas C. Smith, W. H. Glover.
10. *Shiloh*—Elder A. T. Jones, Bros. W. P. Abrams, Nathan Scoggins, A. D. Brooks, Martin Ruppe, B. M. Hamric, A. S. Jones.

Invitations extended to newly constituted churches, and churches holding letters of dismission from other Associations to join this body. Received Turkey Cove from Black Mountain Association. Clear Creek from Yancy County Association, and Hall Town, Catawba and Macedonia newly constituted churches.

On motion suspended rule 4, and elected Elder W. H. Logan, Moderator, and W. F. Sorrels Clerk, by acclamation.

Received and read a letter from H. D. Harrill, and forty-nine other members of Cool Springs Church, asking for a committee of ten brethren, ministers and deacons, in

the Green River Association, to advise Cool Springs Church and H. D. Harrill in the adjustment of a difficulty between H. D. Harrill and Cool Springs Church, which request was on motion granted, after the motion to lay on the table was lost. On motion granted a copy of request to Cool Springs Church.

Corresponding Messengers were invited to seats and names enrolled as follows:

Kings Mountain—Elders Z D Harril, A L Stough.
Spartanburg—Dr M M Landrum.
Corresponding Secretary Baptist State Convention—Elder C Durham.
Broad River- Elder J M Williams.
Thomasville Female College—Elder J N Stallings.
Baptist Orphanage--Bro J W Oliver.

The following committees were appointed by the Moderator:

Foreign Missions--Bro A L Grayson, Elder J E King.
State Missions—Elders J C Sorrels, C Durham.
Religious Exercises—Pastor and Deacons of Shiloh church.

On motion granted leave of absence to brethren J. P. Digh, T. F. Toms, O. Morrow.

On motion adjourned to 9 A. M. to-morrow. Song, Doxology. Benediction by Elder C. Durham.

FRIDAY, Oct. 5th, 9 o'clock, A. M.

Hymn, "Wishing, Hoping, Knowing." Prayer led by Rev. M. M. Landrum.

Read and adopted record of yesterday. Called roll.

Invited Rev. G. W. Harmon to seat with the privilege of representing the "Biblical Recorder."

On motion appointed a committee to adjust a difficulty between Bro. H. D. Harrill and Cool Springs Church consisting of the following: Elders C. B. Justice, A. F. Jones, J. R. Denton, J. C. Sorrells, Bros. M. H. Justice, A. L. Grayson, W. O. Wallace, J. W. Lewis, W. M. Nanney, T. C. Page.

On motion adopted order of business as follows:

1. Meet at 9:30 o'clock, A. M. each day, and adjourn at 12 unless otherwise ordered by the Association. Meet at 1 P. M. and adjourn at pleasure.

2. Read proceedings of previous day.
3. Call the roll.
4. Read Rules of Order.
5. Call for reports of committees.
6. Appoint Corresponding Messengers.
7. Appoint time and place for next Association.
8. Elect minister to preach Introductory.
9. Appoint Delegates to Baptist State Convention and Southern Baptist Convention.
10. Consider queries from the churches.
11. Miscellaneous business.

Appointed the following committees, viz:

Baptist Orphanage—Elder C B Justice, Bro N Scoggin.
Periodicals—Elder A L Stough, Bro Matt McBrayer.
Home Missions—Elder T Bright, Bro J W Davis.
Education—Elders J H Yarboro, A T Jones.
Temperance—Elders J R Denton, A McMahan.
Finance—Bros L L Deck, Albert Jackson, A P Sorrels.
Sabbath Schools—Bros O I Nelson, D J Keeler.

Report of committee on religious exercises as follows:

Sermon at 11 o'clock by Elder C Durham on State Missions.

Elder C. Durham read the report on State Missions as follows:

STATE MISSIONS.

The spirit of Missions is the spirit of Christ, it is life, it is progress, enlargement and consecration The Dead Sea is properly named—always receiving and never giving.—The one who having authority, gives a command and expects it to be obeyed. The Master has commanded us to preach the Gospel to every creature, and He expects us to obey. Shall we meet or disappoint this expectation? Our faith is the limit of God's power to help us. Let us expect great things from God, and in His name and in His strength let us undertake great things for God. The Mission Board has this year eighty-seven Missionaries and thirteen Colporters. One hundred in all. These are located in the destitute towns and county neighborhoods from Ashe and Alleghany counties to the Sea They have done faithful work, and their labors have been greatly blessed of the Lord. The four new churches received into this Association, as the result of this Mission work in McDowell county during the past year, is only an illustration of this work as done all over the State. We acknowledge with gratitude the tokens of the Divine power, and urge the importance of enlarging this work in the State, and especially in that part of the Mission work within our bounds. Bro. Sorrels has done a good work He should be continued and the work pressed with even more vigor than ever before. Can not more be secured in the churches for this work during the next year than during the past year?

We recommend the "Gospel Herald," a monthly published by the Board. If in each and every family connected with our churches the contributions of our churches would be greatly enlarged.

C. Durham,
J. C. Sorrells, } Committee.

Pending the motion to adopt the report, remarks were made by Elders C. B. Justice and C. Durham.

Collection was taken as follows:

Elder C B Justice $5, Elder A T Jones 25 cents, Bros T C Page $1, R S Owen 50c, J H Smith $5, F E Walker $1. A D Brooks 25c, B McMahan 50c, G T Feagans 25c, R Ponder 25c, Elders W H Logan $1, Bros J W Thompson 50c, S Poteet 25c, T B Justice 25c, Z V Freeman 50c, J M Milton 25c, Gray B Hampton $1, R B Nichols 26c, J Poteet 25c, Wm Washburn 50c, D J Keeter 25c, Elder J M Williams $1, Hat collection $5, Total 25.00.

The following pledges were made for next year for State Missions:

Cooper's Gap $5, Chimney Rock $5, Big Level $2, Bill's Creek $10 Rock Springs $5, Mountain Creek $10, Silver Creek $3, Columbus $5, White Oak $5, Pleasant Hill $6, Green Creek $5, Bulah $2. Stone Mountain $2, Cherry Springs $1, Bethlehem $5, Bethel $5. Dysartsville $5, Montford's Cove $5, Piney Knob $2.50, Camp Creek $2, Cane Creek $2, Round Hill $5, Old Fort $2, Marion $10, Mt Vernon $5, Rutherfordton, $25 Shiloh $5. Holly Springs $1, Mt. Zion $2 50, Mt. Pleasant $3, Floyd's Creek $2.50, Cool Springs $2. Mt. Lebanon $2, First Broad $5, Turkey Cove $5, Clear Creek $1, Harmony Grove $5, Hall Town $2, Green River $3.

Resolution was offered as an amendment to report on State Missions as follows:

Resolved, That a committe of three be appointed to solicit individual contributions by the friends and brethren to support our Missionaries in McDowell county.

On motion it was adopted.

Messengers from King's Mountain Association was invited to seats as follows: Elds. G. W. Rollins, A. P. Hollifield.

Adjourned one hour.

Benediction by Elder C. B. Justice.

———o———

AFTERNOON SESSION.

Hymn, "There is a Fountain, &c."

On motion granted leave of absence for consultation to Cool Springs delegates and Elders C. Durham, M. M. Landrum, J. M. Williams, J. E. King, J. C. Sorrels, A. McMahan, A. L. Stough, J. N. Stallings, T. Bright.

Remarks were made by Elder J. C. Sorrels on State Missions.

Amounts pledged to pay Elder J. C. Sorrels for services on the Mission field in McDowell county for next year:

Elder C B Justice $20, J C Price $5, Joseph Smith $5, William Blanton $5, Elder J E King $10, P P Price $5, Elder W H Logan $10, R P Geer $5, A L Grayson $5, T C Page $5, Wm Walker $5,

Gray B Hampton $5, Miss Emma Scoggin $1, Miss Ella J Walker $1, J W Thompson $2, H H Gibbs $5, A D Brooks $2 50 J W Murphy $3. W M Glover $5, Albert Jackson $2 50, Elder A T Jones $2.50. H K Corn $2, D J Keeter $2, B Biggerstaff $1 J G Laughter $1, J M Milton $2, A P Sorrels $1 L S Keeter $1, J M Abrams $1, T E Walker $5, Mrs H J Callahan $1, V C Hicks $5, Matt McBrayer $5, Mrs W H Jay $1, Mrs N Scoggin $1, Mrs C M Harrill $1, Miss Sue Whiteside $1. B M Harrill 50c, John Clement $1, R S Owen $2.50, Miss Mattie E Miller $1, J V Deveny $1.

The following were appointed as a soliciting committee for the above named purposes: J C Price, J H Smith, Albert Jackson.

Report on State Missions was adopted.

Appointed corresponding messengers as follows:

King's Mountain, to be held at Elizabeth, three miles East of Shelby—Elders C. B. Justice, J. H. Yarboro.

York—Elder A McMahan, Bro D J. Keeter

Catawba, held at Glen Alpine—Bros. J. C. Price, A. B. Taylor, Elders J. R. Denton, A. Hunt, J. C. Sorrels.

Broad River—Bro. A. D Brooks.

Appointed time and place for for the next meeting of this body: Place, First Broad; time, Thursday before first Sunday in October, 1889.

On motion discussed query from Cane Creek.

On motion made the discussion of Orphanage a specialty for 10 A. M. to-morrow. Bro. J. W. Oliver, speaker.

On motioned adjourned to 9:30 A. M. to-morrow.

Prayer by Elder J. R. Denton. Benediction by W. F. Sorrels.

SATURDAY, 9:30, A. M., Oct. 6th, 1888.

Prayer, led by Rev. Z. D. Harrill.

Minutes of yesterday read and addopted.

On motion made the discussion of education the special order for 11 A. M., to-day.

The committee on Orphanage not being ready to report Rev. C. B. Justice read the following resolution:

Resolved, That this Association is in full sympathy with the work of the Baptist Orphanage, and take this opportunity of asking the brethren and friends to give liberally of their means to the support of the same.

Remarks on the same by Rev. C. B. Justice and Bro. J. W. Oliver and Rev. J. N. Stallings followed by a collection for the same:

J C Price $1, Bridgewater; Dr M M Landrum $1, New Prospect; S C; J C Sorrels $1, Bridgewater, N C; O I Nelson $1, Mills Spring, T E Walker $1, Tryon City; W H Logan $1, Ayr; T C Page $1; Poore's Ford; Mrs M A Davis $1, Holly; W S Walker $1, Dysartsville; C B Justice $5, Rutherfordton; D W A Cowan $1, Patton Home; H D Harrill $1, Forest City; N J Rotlirfs $1, Rutherfordton; R B Nichols $1, Garden City; A P Sorrels $1, Cuba; S F Allen $1, Garnet; J G Laughter 50c. Dimsdale; Wm. Martin $1, Forest City; W C Lovelace 50c. Green Hill; E Wilson 50c. Butler; J W Lewis 50c. Darlington; Hat collection $3.01.

Report was adopted.

On motion appointed the following committee to audit the Treasurer's report, viz: W. L. Lynch, M. H. Justice, T. C. Smith.

On motion agreed to publish Association Covenant, Constitution and Rules of Order in Minutes.

On motion Revs. J. N. Stallings, T. Bright, J. H. Yarboro, C. B. Justice, and Bro. J. W. Olliver discussed the subject of education without a report.

On motion adjourned one hour.

AFTERNOON SESSION.

Hymn, "Precious Name."

Announced preaching at the stand by Revs. G. W. Rollins and A. P. Hollifield.

The following report on periodicals was read by Rev. A. L. Stough:

Your committee recognize the power of the press and the importance of circulating religious literature, heartily recommend the "Foreign Missions Journal," "Gospel Herald," "Charity and Children," and the "Biblical Recorder," and earnestly insist that they should find a place in every Baptist family in the State

A. L. STOUGH,
MATT MCBRAYER, } Committee.

On motion to adopt, pending adoption, remarks were made by Bros. G. W. Harmon and T. Bright.

The report was then adopted.

The report on Finance was read by A. P. Sorrels, as follows:

We report $32.25 for Minutes. We recommend the Clerk have $9.00 for his services including blank church letters, and that the remainder be used for the publication of Minutes.

L. L. DECK,
ELBERT JACKSON, } Committee.
A. P. SORRELS.

On motion adopted the report.

Bro. O. I. Nelson read the report on Sabbath Schools:

REPORT ON SABBATH SCHOOLS.

This department of christian labor has become very widely extended so much so indeed that few churches are recognized as efficiently equipped for service which do not establish and sustain Schools. It is indeed encouraging to be able to annouce the fact that with but few exceptions, there is a Sunday School in every church in this body, and that each church should regard the Sunday School a part of its work for Christ. The Sunday School is a great and happy experiment, repeated in a thousand different places, on ten thousand different subjects and by thousands of minds, from the Philosopher to the most humble of our race.

Those who are engaged in this great system of instruction are not like some of our day teachers, who pursue from day to day a heartless task for the love of gain. The Sunday School should be prompted by an ardent desire to see a certain well defined end attained, and that end should be the salvation of souls. The christian teacher should inquire for every improvement by which his work may be advanced. This grand institution is not the fruit of one great mind, nor the work of any convocation; it has grown out of the mingled experiment of thousands. It is of more value than all the treasures of earth, and we are pursuaded that the efforts of christians should be exerted in aid of Sunday Schools in all places and at all times, and we would recommend the Sunday Schools to use Baptist literature, published by the American Baptist Publication Society, also "Kind Words."

O. I. NELSON, }
D. J. KEETER, } Committee.

On motion it was adopted.

Rev. J. R. Denton read the report on Temperance as follows:

Your committee on Temperance beg leave to submit the following: By temperance we mean the total abstinence from the use of intoxicating liquors. We presume that the standing of our churches as to this most excellent virtue is good. We think every good citizen and much more every church member should be a bright example of this virtue. Its opposite, intemperance, is such a grievious evil, that the cause, that is the liquors which intoxicate, should be utterly prohibited. To do this it is necessary to have a law to that effect. And since persuasion and argument have failed to accomplish this riddance, we think the good people of our State should use their ballots to effect this purpose. Respectfully submitted.

J. R. DENTON, Chairman.

Remarks by Rev. J. R, Denton.

On motion adopted the report,

Rev. J. E, King read the following resolution on Foreign Missions:

Resolved, That this Association is in full sympathy with the Foreign Mission Board of the Southern Baptist Convention, and recommend the churches composing this body to co operate with said Board, in all its intentions, aims and efforts to carry out the command of Jesus in giving the Gospel to every creature.

A. L. GRAYSON, }
J. E. KING, } Committee.

Pending the motion to adopt, the report was discussed by Rev. C. B. Justice and Bro. J. H. Smith, after which it was adopted.

Passed Home Missions without a report.

Appointed delegates to Baptist State Convention, viz: Revs. C. B. Justice, J. H. Yarboro, J. C. Sorrels. To Southern Baptist Convention, Rev. C. B. Justice.

The usual resolutions of thanks to brethren and friends for their kind hospitality in entertaining the Association, was on motion, adopted.

On motion the Moderator was asked to appoint committees on the various subjects and notify them to prepare reports on same for next Association.

Rev. C. B. Justice read a resolution as follows:

Whereas there is an erroneous impression on the minds of some with reference to the action of this Association in appointing a committee to investigate the charges entertained by Cool Springs church against Rev. H. D. Harrill.

Resolved. That the Association hereby declares that no disrespect is intended to be shown to Cool Springs church, nor is any imputation of injustice made against her, nor is any intention entertained of dictating to the church whose sovereignty is fully recognized and respected. The true and only intention of this body is to investigate those charges in defence to the wishes of the petitioners, a considerable body of said church, in order to ascertain the right and truth of the whole matter in the fear of God, for the information and guidance of the churches composing this Association in the future, to enable them to act as the truth of the whole matter and the interest of the Lord's cause may require.

Resolved 2d. That the Cool Springs Church is hereby invited, if it meets their wishes, to select ten brethren, outside of the Cool Springs Church and congregation, to meet with the council appointed by this Association and join in the investigation of the matters referred to in the appointment of and council of ten of this Association.

The resolution was, on motion, adopted.

The Association by motion ordered the committee appointed to investigate the matter between Cool Springs Church and Rev. H. D. Harrill to meet on Thursday before the 4th Sunday in November, 1888, at 11 o'clock, A. M.

On motion ordered that the collection at 11 to-morrow, be equally divided between State and Foreign Missions.

On motion adjourned.

Closing hymn, "My Heavenly Home, &c."

Prayer, Rev. J. H. Yarboro leading."

REV. W. H. LOGAN, Moderator.

W. F. SORRELS, Clerk.

SUNDAY, 10 A. M., Oct. 7th, 1888.

Rev. G. W. Harmon not being present the choir sang several hymns.

Rev. J. N. Stallings preached the missionary sermon at 11 o'clock, A. M., which was followed by a collection of State and Foreign Missions amounting to $20.11.

Sermon at 2 P. M. by Rev. A. L. Stough.

The committee appointed to revise and prepare a constitution for the body failed to report, consequently the constitution does not appear in the Minutes.

A. L. GRAYSON, Treasurer. W. F. SORRELS, Clerk.

ASSOCIATION COVENANT.

ARTLCLE 1. We believe in one only living and true God, and that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe immersion is the only Spiritual mode of baptism.

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereto.

10. We believe in resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do for and in behalf of the churches which we represent, covenant and agree, and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

RULES OF ORDER.

RULE 1. Every meeting of business shall be opened and closed with prayer, either by the Moderator or some other brother whom he shall appoint.

2. Each speaker shall arise and address the Moderator on any subject to be discussed.

3. No motion shall be debated unless seconded. No member shall speak more than twice, twenty minutes each, on the same motion without special leave of the Association.

4. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

5. Every question shall be decided by the living voice, unless otherwise directed.

6. During the hours of business all private conversation, walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

7. The names of members shall be called each day previous to proceeding to business.

8. All resolutions shall be reduced to writing, signed by the mover and handed to the moderator or clerk before they are debated.

9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

10. When a motion has once been made and carried in the affirmative or negative, it shall be in order for any member who voted with the majority to move for reconsideration thereof on the same day.

11. When the reading of any paper is called for and objected to by any member, it shall be determined by a vote of the Association.

12. No member shall absent himself in time of business, unless he be sick and unable to attend.

13 All questions, except such as relate to the Constitution, shall be decided by a majority vote.

14. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

TREASURER'S REPORT.

To the Green River Association :

The undersigned Treasurer respectfully reports as follows :

RECEIVED FOR STATE MISSIONS.

Big Level $1.10, Beulah $1, Bill's Creek $10, Bethel $5, Bethlehem $2.65, Camp Creek $2, Cooper's Gap $5, Chimney Rock $1.48, Dysartsville $2, First Broad $5, Floyd's Creek 50c., Green River $2, Mt Zion $2, Mt. Vernon $1.45, Mountain Creek $4, Montford's Cove $3 85, Old Fort $5.50, Piney Knob $3.55, Pleasant Hill $4.10, Round Hill $2.30, Rock Spring $5, Rutherfordton $30.45, Stone Mountain $2, Shiloh $4.05, White Oak $5, Collection on Friday $25.10, Collection Sunday $10.15, Min. and Dea. meeting $1.78. Total $151.01.

FOREIGN MISSIONS.

Big Level $2.35, Bethlehem 85c., Bethel 75c., Bill's Creek $10.55, Beulah $1, Columbus $1, Cooper's Gap $3.25, Cool Spring $2.45, Chimney Rock $1.97, Camp Creek $2.05, Green River $4.30; Floyd's Creek $2, Mt. Zion $1, Mt. Vernon $6 40, Mountain Creek $4.10, Mt. Pleasant $3, Old Fort $3.42, Pleasant Hill $4.10, Round Hill (Yates $2.19) $4.84, Rock Spring $3.15, Rutherfordton $30.05, Stone Moun-

tain 1 47, Collection Sunday $10.06, Rev. J. C. Sorrels on pledge $3. Total $109.30.

YATE'S MEMORIAL.—Rutherfordton $16, Rutherfordton Bryan House $5

BIBLE WORK.—Rutherfordton church $14.50.

FOR ORPHANAGE.

Bill's Creek $12, Beulah 35c., Bethel $6.50, Cooper's Gap $4 27, Columbus $1, Green's Creek $8.06, Mt. Zion $1, Round Hill $3.35, Rutherfordton, $55.57, Stone Mountain $1, D. T. McArthur $1, Collection Saturday $30.91. Total $125.01.

FOR HOME MISSIONS.

Columbus $1, Camp Creek $1.40, Floyd's Creek 50c., Green River $1, Mt. Vernon 25c., Rutherfordton $18.25, Holly Spring $1.80. Total $24.20.

For Ministerial Education—Rutherfordton $7.25.

For S. Board.—Rutherfordton $5.25.

For Sparta Church.—Rutherfordton $5. Grand Total $462 52.

DISBURSEMENTS.

1887.	Nov.	30.	By	amount	to	J. H. Mills,	Orphanage,	$14	22
"	"	21.	"	"	"	F H. Briggs,	Treasurer,	2	00
"	Dec.	16.	"	"	"	"	"	9	00
1888.	Jan.	30.	"	"	"	"	"	18	95
"	Ap'l	9.	"	"	"	"	"	21	05
"	"	25.	"	"	"	"	"	21	20
"	July	5.	"	"	"	"	"	37	35
"	Aug.	9.	"	"	"	J. H. Mills,		4	50
"	July	30.	"	"	"	Rev. Honeycut,		5	00
"	Oct.	8.	"	"	"	J. W. Oliver,		57	44
"	"	"	"	"	"	"	"	16	00
"	"	"	"	"	"	J. C. Sorrels,		88	70
"	"	"	"	"	"	"	"	14	75
"	"	"	"	"	"	F. H. Briggs,		52	78
"	"	10	"	"	"	"	"	85	58
			"	"	"	C. C, Bitting,		14	50
Total								$462	52

We find upon examination that the disbursements of A. L. Grayson, Treasurer Green River Association, amounting to four hundred and sixty-two dollars and fifty-two cents ($462.52) are correct.

October 10th, 1888. W. L. LYNCH, THOS. C. SMITH, } Auditing Com.

All of which is respectfully submitted.

A. L. GRAYSON, Treasurer.

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary	Church Expenses.	Baptist Orphanage.	State Missions.	Home Missions.	Foreign Missions.	Other Objects.	For Minutes.	Totals.
Bridgewater	$ 48 30	$186 00	.....	$10 00	.....	.....	.....	$ 50	$244 80
Big Level	.....	.....	.....	1 10	$ 1 20	$ 4 30	.....	55	7 15
Bill's Creek	44 00	10 00	$12 00	5 00	.....	10 50	.....	1 30	22 80
Bethel	75 00	70 00	6 50	5 00	.....	75	.....	1 45	158 75
Bethlehem	50 00	.....	2 00	2 00	.....	3 00	$ 4 89	6	62 54
Beulah	25 00	19 15	35	1 00	.....	1 00	.....	30	46 80
Camp Creek	.....	9 73	.....	.....	1 40	2 05	1 25	60	15 03
Cane Creek	35 00	.....	.....	1 80	1 50	.....	.....	80	39 10
Cherry Springs	.....	.....	.....	.....	.....	90	.....	.....	90
Chimney Rock	17 00	.....	.....	5 00	.....	5 00	60	30	27 90
Columbus	75 00	.....	1 00	.....	1 00	1 00	.....	70	78 70
Cool Springs	100 00	200 00	.....	3 45	.....	2 45	.....	1 20	307 10
Cooper's Gap	32 00	.....	2 47	.....	.....	8 25	.....	.....	44 51
Dysartsville	81 58	45 50	.....	2 00	.....	.....	.....	45	129 53
First Broad	.....	.....	.....	5 00	.....	.....	.....	1 20	6 20
Floyd's Creek	.....	.....	.....	50	50	2 00	.....	1 15	4 15
Green River	26 25	1 25	.....	2 00	1 00	4 30	.....	65	35 45
Green's Creek	28 55	16 00	.....	.....	.....	3 00	.....	1 00	48 55
Holly Springs	.....	200 00	.....	.....	1 80	.....	.....	40	202 20
Montford's Cove	35 00	350 00	11 20	5 00	.....	.....	3 00	1 35	370 55
Mountain Creek	75 00	4 00	.....	17 73	.....	4 10	7 79	2 10	110 72
Macedonia	10 00	.....	.....	.....	.....	.....	.....	.....	10 00
Mt. Lebanon	100 00	1 35	.....	.....	1 60	.....	.....	85	102 90
Mt. Vernon	.....	111 65	.....	6 40	4 50	18 53	.....	2 40	141 08
Mt. Pleasant	.....	200 00	1 00	.....	.....	3 00	.....	1 00	205 00
Mt. Zion	30 00	.....	1 00	2 00	2 00	1 00	.....	50	36 50
Old Fort	75 00	.....	.....	5 50	.....	.....	.....	65	81 15
Piney Knob	40 00	296 00	2 60	3 55	80	1 27	.....	70	344 92
Pleasant Hill	.....	.....	.....	4 10	.....	4 10	.....	1 70	9 90
Round Hill	85 00	.....	5 33	3 60	2 00	4 84	.....	1 00	101 77
Rutherfordton	150 00	70 00	38 00	28 00	22 00	30 00	212 00	2 40	552 40
Rock Spring	52 25	.....	.....	5 00	.....	3 15	.....	90	61 30
Shiloh	22 50	35 00	.....	3 30	.....	.....	.....	20	61 00
Stone Mountain	28 00	.....	1 00	2 60	.....	1 45	3 30	50	35 95
Silver Creek	40 00	45 50	.....	.....	.....	.....	.....	1 00	86 50
White Oak	100 00	60 00	.....	5 00	.....	.....	.....	1 25	166 25
Total	$137843	$191113	$86 25	$13313	$41 40	$12294	$2328 3	3290	$389895

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDANTS & POST OFFICES	Number Scholars.	Number Officers.	Total.	Average.	Papers Taken	Months kept open.	Amounts Contributed.
Big Level	L P Gilbert, Poplar Grove.	61	8	69	26	.....	12	$ 1 28
Bill's Creek	P F Searcy, Ayr	.....	13	.....	40	.....	4	5 20
Bethel.	J D Morris, Marion	46	11	57	24	14	6	.....
Bethlehem	.....	40	7	47	25	.....	5	.....
Beulah	R P Pitman, Mills Spring	41	6	47	27	6	8	83
Camp Creek	G W Guffey, Trio	56	5	61	30	40	12	2 54
Cane Creek	L G L Taylor, Patton's Home	54	6	60	25	.....	6	.....
Chimney Rock	Wm Henderson, Chimney Rock	44	7	51	21	30	12	4 70
Columbus	N B Jackson Columbus	30	4	34	20	.....	12	.....
Cool Spring	E H Byers, Forest City.	80	8	88	40	78	12	15 84
Cooper's Gap	J G Laughter, Mills Spring	77	11	88	30	.....	8	.....
Dysartsville	W H Taylor, Dysartsville	42	4	46	18	.....	12	2 50
First Broad	J B Condrey, Gambel's Store	78	10	83	50	41	3½	2 30
Floyd's Creek	J L Padgette, Butler	65	7	72	35	1	.....	6 60
Green Hill	T C Page, Poore's Ford	48	7	55	30	.....	6	2 30
Mountain Creek	H P Lynch, Cuba	23	8	31	.....	.....	4	.....
Mt. Vernon	N J Rollins, Rutherfordton	89	7	96	45	.....	12	7 12
Old Fort	W P Terrell, Old Fort	40	6	46	30	30	12	12 00
Piney Knob	J B Elliott, Cuba	34	9	43	27	.....	4	75
Pleasant Hill	Z C Hardin, Rutherfordton	45	7	52	35	.....	.....	.....
Round Hill	L L Deck, Cuba	58	9	67	34	.....	6	6 93
Rutherfordton	W L Lynch, Rutherfordton	100	7	107	45	30	12	37 30
Shiloh	A B Jones and A D Brooks, Garnett	73	11	84	36	50	6	1 25
Silver Creek	J M Hamilton, Mills Spring	.....	5	.....	.....	.....	.....	.....
White Oak	J P Arlege, Mills Spring	38	6	44	25	.....	12	3 98
Total		1362	167	1431	737	320		$10451

STATISTICAL TABLE.

CHURCHES.	Constituted.	PASTORS AND THEIR POST-OFFCES.	CLERKS AND THEIR POST-OFFICES.	Sabbaths of Preaching.	Number Baptized.	Rec'd by letter	No. Restored.	No. dismissed by Letter.	No. Excluded	No. Deaths.	Number of Males.	Number of Females.	Total No Males and Females.
Bridgewater	1887	J E King, Dysartsville, N. C.	J C Price, Bridgewater, N C	2	.....	1	...	.....	...	...	3	6	9
Big Level	1881	J H Taylor, Poplar Grove	O L Wilson, Mill's Spring	4	1	5	...	6	2	1	27	46	73
Bill's Creek	.....	W H Logon, Ayr	John F Logan, Ayr	1	1	3	2	1	11	3	91	175	266
Bethel	.....	W H Logan, Ayr	J D Morris, Marion	2	7	...	...	9	6	2	92	148	240
Bethlehem	.....	H D Harrill, Forest City	N Souther, Old Fort	1	18	2	4	1	2	1	23	49	72
Beulah	1887	A T Jones, Garnett	R P Pitman. Mill's Spring	4	6	2	...	.....	...	...	13	18	31
Camp Creek	.....	W F Sorrels, Cuba	B Biggerstaff, Trio	4	1	6	...	14	...	...	34	73	107
Cane Creek	1844	J C & W F Sorrels, Bridgewater	D W A Cowen, Patton's Home	1	1	1	...	3	1	...	22	32	54
Cherry Spring	1870	J I Moffeitt, Stone Mountain	W J Gilbert, Old Fort	2	3	3	1	3	1	1	14	26	40
Chimney Rock	.....	W J Wilkie, Office not given	Wm M Henderson, Chimney Rock	4	2	...	...	3	1	...	19	21	40
Columbus	.....	R F Whilden	Gray B Hampton Columbus	3	.....	...	2	1	1	2	38	58	96
Cool Spring	1848	T Bright, Forest City	M J Harrill, Forest City	4	.....	3	...	3	...	1	46	72	118
Cooper's Gap	1830	W H Logan, Ayr	A B F Mills, Mills Spring	3	25	1	5	13	3	5	99	158	257
Clear Creek	.....	Statistics not given	.....	.....	.....	...	...	.....	...	...	.....	.....	23
Catawba	.....	G W Settlemire,	.....	.....	.....	...	...	.....	...	...	.....	.....	.....
Dysartsville	1857	J E King, Dysartsville	Wm H Taylor, Dysartsville	3	.....	...	1	9	7	2	54	90	144
First Broad	1819	Z D Harrill, Memory	J L Gambel, Gambel's Store	1	3	...	1	3	1	...	50	102	152
Floyds Creek	1870	A P Hollifield, Ellenboro	A B Womich, Butler	1	1	2	...	.....	3	...	44	56	100
Green River	.....	A T Jones, Garnett	J I Riding, Poore's Ford	2	2	5	...	3	2	2	49	84	133
Green's Creek	.....	A T Jones, Garnett	T E Walker, Melvin Hill	3	.....	2	1	4	2	1	92	70	162
Hall Town	1887	J C Sorrels, Bridgewater	G W Lackey	3	.....	...	...	.....	...	...	1	8	9
Holly Springs	1881	A McMahan, Hamric	J G Snides, Hamric	4	4	...	...	.....	3	...	21	35	36
Marion	.....	Not represented	Reported 1886	.....	.....	...	...	.....	...	...	20	53	73
Montfords Cove	.....	W H Logan, Ayr	A H Morgan, Otter Creek	3	.....	1	...	1	3	1	63	119	182
Mountain Creek	1789	T Bright, Forest City	J W Lewis, Darlington	3	1	10	1	6	3	3	115	138	253
Macedonia	1887	A B Washburn, Nealsville	J M Walkins, Nealsville	.....	1	7	...	.....	...	...	5	6	11
Mt. Lebanon	1854	A L Stough, Shelby	M D Wilson, Logan's Store	3	1	...	...	10	...	1	42	65	107
Mt. Pleasant	.....	A McMahan, Hamric	T J Goforth, Forest City	2	6	3	...	.....	...	...	43	59	102
Mt. Vernon	.....	A L Stough, Shelby	R G Freeman. Item	2	19	2	1	7	5	5	120	155	275
Mt. Zion	1848	R N Hawkins, Boiling Spring	J B Price, Hodge	2	.....	2	...	11	1	...	15	52	67
Old Fort	.....	J E King, Dysartsville	Wm Washburn, Old Fort	4	.....	...	...	1	...	1	9	19	28
Piney Knob	1871	W F Sorrels, Cuba	J B Elliott, Cuba	2	.....	8	...	5	2	5	38	64	102
Pleasant Hill	1857	H D Harrill, Forest City	R A Calahan, Rutherfordton	2	1	3	1	14	5	1	41	52	93
Round Hill	1840	J E King, Dysartsville	W M Nanney, Cuba	1	4	5	3	3	2	2	85	128	213
Rutherfordton	1851	C B Justice, Rutherfordton	Thos C Smith, Rutherfordton	2&4	3	4	2	10	2	1	57	80	137
Rock Spring	1847	T Bright, Forest City	A S Whiteside, Poplar Grove	2	4	1	3	2	1	...	45	25	70
Shiloh	.....	J M Williams, White Oak Hall	Nathan Scoggin, Rutherfordton	3	17	6	2	.....	2	1	100	170	270
Stone Mountain	.....	W H Logan, Ayr	S B Grant, Otter Creek	4	1	...	...	8	...	...	32	63	95
Silver Creek	1849	W J Wilkie	W M Justice, Mills Spring	2	1	1	2	19	...	2	49	85	134
White Oak	1803	T U Gowen, Inman, S C	J C Waldrop, " "	.....	.....	...	...	14	...	1	42	45	87
Zion Hill	.....	A B Washburn, Nealsville	Z Wall, Marion	3	.....	...	...	1	...	1	5	13	18
Total					134	86	32	188	72	46	1770	2712	4482

MINUTES

—OF THE—

FORTY-NINTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT FIRST BROAD,

RUTHERFORD COUNTY, N. C.,

October 3d, 4th and 5th, 1889.

REV. M. M. LANDRUM, Moderator, ---------- Marion, N. C.
W. F. SORRELS, Clerk ---------- New Prospect, S. C.
A. L. GRAYSON, Treasurer ---------- Rutherfordton, N. C.

Shelby, N. C.:
C. P. ROBERTS, Printer,
1889.

MINUTES

—OF THE—

FORTY-NINTH ANNUAL SESSION

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT FIRST BROAD,

RUTHERFORD COUNTY, N. C.,

October 3d, 4th and 5th, 1889.

REV. M. M. LANDRUM, Moderator, ---------- Marion, N. C.
W. F. SORRELS, Clerk ---------- New Prospect, S. C.
A. L. GRAYSON, Treasurer ---------- Rutherfordton, N. C.

Shelby, N. C.:
C. P. ROBERTS, Printer,
1889.

ORDAINED MINISTERS.

Bright, T	Forest City, N. C.
Case, C. C	Name not given.
Denton, J. R	Dysartsville, N. C.
Harrill, H. D	Forest City, "
Harris, B. B	Cuba, "
Hunt, A	Gamble's Store, "
Jackson, Elbert	Turner, "
Justice. C. C	Rutherfordton, "
Justice, T. B	" "
Jones, A. T	Garnett, "
King, J. E	Office not given.
Logan, W. H	Ayr, N. C.
Mashburn, A. B	Nealsville, "
McMahan, A	Garnett, "
Moffeitt, J. I	Stone Mountain, "
Sorrels, W. F	New Prospect, S. C.
Sorrels, I. C	Bridgewater, N. C.
Settlemyre, G. W	Old Fort, "
Taylor, E. L	Rutherfordton, "
Taylor, J. H	Grassy Knob, "
Whiteside, Z. T	Uree, "
Yarboro, J. H	Forest City, "

—O—

LICENTIATES.

Bridges, Albert	Forest City, N. C.
Deveney, J. V	Shelby, "
Haynes, Eli	Mills Springs, "
Harrill, D. B. F	Forest City, "
Taylor, J. M	Rutherfordton, "
Taylor, L. G. L	Patton's Home, "

—O—

☞ Next session at Bethel Church, 7 miles south of Marion, McDowell county, N. C., Wednesday before the first Sunday in October, 1890.

PROCEEDINGS.

THURSDAY, October 3d, A. D. 1889.

The Green River Association assembled in the meeting house of the First Broad Baptist Church, 15 miles northeast of Rutherfordton, N. C., and at 11 o'clock A. M. Rev. C. B. Justice preached the introductory sermon. Text: 1 Cor. 7:31.

Prayer, led by Dr. M. M. Landrum. Adjourned one hour. Benediction by Elder H. D. Harrill.

AFTERNOON SESSION.

Hymn, "Jesus, lover of my soul," &c.

On motion of Elder C. B. Justice, Rev. M. M. Landrum was appointed Moderator pro tem., who called the Association to order, W. F. Sorrels acting as Secretary.

Brethren A. L. Grayson and A. F. Morgan were appointed to act as Reading Clerks.

The churches composing this Association were called, letters read, and messengers' names enrolled, as follows:

FIRST DISTRICT.

1. *Beulah*—Joshua Pitman.
2. *Big Level*—N. T. Mills.
3. *Bill's Creek*—Letter.
4. *Chimney Rock*—Not represented.
5. *Columbus*—N. B. Hampton and R. A. Denton.
6. *Cooper's Gap*—G. K. Gibbs, J. G. Laughter, J. A. Mills and H. H. Gibbs.
7. *Green River*—W. T. McGinnice, T. P. Covington.
8. *Green's Creek*—G. C. Collins, J. I. Ridings.
9. *Mountain Creek*—H. Portrum, A. L. McEntire, J. A. Rucker, B. N. Hampton.
10. *Pleasant Hill*—M. D. Hill, T. C. Hill.
11. *Rock Spring*—R. O. Ledbetter, G. W. Whiteside.
12. *Silver Creek*—N. Arledge.
13. *White Oak*—Jas. A. Thorn, J. E. Walker.

SECOND DISTRICT.

1. *Bethel*—J. W. Grayson, R. P. Morris.
2. *Bethlehem*—Letter.
3. *Bridgewater*—J. C. Price, P. P. Price.
4. *Camp Creek*—B. Biggerstaff, J. L. Barnes, James A. Clement.
5. *Cane Creek*—E. Walker, J. R. Walker.
6. *Catawba*—M. A. Harvey.
7. *Cherry Springs*—Not represented.
8. *Clear Creek*—C. P. Rader.

9. *Dysartsville*—J. D. Taylor, W. S. Walker, W. H. Taylor, J. D. Hogan, J. R. Denton.
10. *Hall Town*—Letter.
11. *Harmony Grove*—J. C. Sorrels.
12. *Macedonia*—Letter.
13. *Marion*—M. M. Landrum.
14. *Montford's Cove*—Wm. Wilkerson, Elijah Wilkerson.
15. *Old Fort*—M. G. Pendergrass, John Silver.
16. *Piney Knob*—A W Green, J T Bland.
17. *Pleasant Grove*—W N Spangler, A F Morgan.
18. *Round Hill*—W F Sorrels, L L Deck.
19. *Stone Mountain*—J W Murphy.
20. *Turkey Cove*—T P Quinn.
21. Zion Hill—L O Wall, Z Wall.

THIRD DISTRICT.

1. *Cool Springs*—J H Yarboro, T Bright, J W Davis, J B Blanton, Mat McBrayer.
2. *First Broad*—A Hunt, D L Milton, W G Grayson, J C Fortune, J L Gamble, M G Crow.
3. *Floyd's Creek*—M L Edwards, M E Dyre.
4. *Holly Springs*—W R Stedman.
5. *Mt. Lebanon*—T F Thomas, L Purgason, P D Fortune.
6. *Mt. Pleasant*—Not represented.
7. *Mt. Vernon*—M L Wilson, R P Geer, N J Rollins, Z B V Freeman, R G Freeman.
8. *Mt. Zion*—J B Price, John L Lattimore.
9. *Rutherfordton*—C B Justice, A L Grayson, H D Harrill.
10. *Shiloh*—A T Jones, Nathan Scoggin, A D Brooks, J L Davis.

Invitation was given to newly constituted churches and churches holding letters of dismission from other associations, to join this body.

Received Pleasant Grove, a newly constituted church, and Harmony Grove, from Catawba River Association, by letter.

Went into an election of officers, which resulted in the choice of M. M. Landrum as Moderator and W. F. Sorrels as Clerk.

On motion, adopted a permanent order of business, which is found with the other regulations at the close of these minutes.

On motion, agreed to meet at 9 a. m., adjourn at 12; meet at 1 p. m. and adjourn at pleasure each day.

Messengers and representatives were invited to seats and enrolled as follows.

King's Mountain—Z D Harrill, E J Bridges, B W Toney, A P Hollifield.

J E McManaway representing Home Missions, C B Justice representing State Missions, Foreign Missions and *Biblical Recorder;* J H Yarboro representing Baptist Orphanage.

Committees announced as follows:

Religious Exercises: Pastor and Deacons of First Broad Church, J C Price, A F Morgan and N B Hampton.
Finance: A L Grayson, H D Harrill and J G Laughter.
State of Religion: T Bright, H Portrum, A T Jones.
Home Missions: J E McManaway, J W Grayson and J W Davis.
State Missions: C B Justice, J C Price and G W Settlemyer.
Foreign Missions: J H Yarboro, M L Wilson and Wm H Taylor.

On motion, made the report of State Missions a specialty for 10 o'clock a. m. to-morrow.

On motion adjourned to 9 a. m. to-morrow.

Prayer by T. Bright.

———o———

FRIDAY, October 4th, 9 o'clock A. M.

Lesson 133d Psalm. Hymn, "Jesus, lover of my soul," &c. Prayer, led by J E McManaway.

Read and adopted minutes of yesterday.

Announced committees as follows:

Sabbath Schools: Mat McBrayer, L L Deck, Nathan Scoggin.
Temperance: J R Denton, A W Green, B Biggerstaff.
Education: Linsey Purgason, R O Ledbetter, J A Thorn.
Orphanage: J C Sorrels, R P Hollifield, M D Hill.
Deceased Ministers: J H Yarboro, N J Rollins, R P Geer.
Nominations of Delegates to Southern Baptist and State Conventions: J L Barnes, A D Brooks, J B Blanton.
Nominations of Associational Mission Board: H D Harrill, P P Price, N B Hampton, J L Gamble, R P Morris.

On motion, suspended order of business, and J. E. McManaway read the following report on Home Missions:

REPORT ON HOME MISSIONS.

The work of the Home Board is pushing steadily on, doing a grand work for our people and our country. Its work is to go into destitute sections and carry the "good news" to those who are not able to have it brought to them. It is now doing work in fourteen States, Indian Territory and Cuba. Its number of missionaries employed this year is 328, an increase of 45 over last year. The total increase of members has been 8,402; number of churches organized 328; new houses built 58; number of Sunday Schools organized 343, in which there are 10,170 teachers and pupils.

In Cuba the work is progressing rapidly, and a number of souls are turning to Christ to seek eternal life. Brethren, help us in this glorious work.

J. E. McManaway,
J. W. Grayson,
J. W. Davis.

Pending the motion to adopt, J. E. McManaway addressed the body on this subject, and appointed agents to work in their churches for Home Missions as follows:

Cooper's Gap, H H Gibbs and Miss Bettie Gibbs, Dimsdale post-office; *Big Level*, S J Cowart, Poplar Grove; *Bill's Creek*, J F Logan,

Ayr ; *Rock Spring*, Miss S Whiteside, Poplar Grove ; *Mountain Creek*, M B Flack, Cuba ; *Silver Creek*, Mrs Dorah Arledge, Mills' Spring; *Columbus*, N B Hampton, Columbus ; *White Oak*, J A Thorn, Mills' Spring ; *Pleasant Hill*, R A Callahan, Rutherfordton.

Green River, T C Page, Poore's Ford post-office ; *Cherry Spring*, P C Harmon, Old Fort ; *Zion Hill*, Wm Wall, Marion ; *Bethlehem*, T C Hawkins, Old Fort ; *Bethel*, Miss Lou Morris, Marion ; *Dysartsville*, Miss S C Denton, Dysartsville ; *Montford's Cove*, Duffey Hemphill, Otter Creek ; *Piney Knob*, J B Elliott, Cuba ; *Camp Creek*, J L Barnes, Trio ; *Cane Creek*, D W A Cowan, Patton's Home ; *Round Hill*, Miss L Nanney, Cuba ; *Old Fort*, Miss Ida Crawford, Old Fort ; *Marion*, Mrs Josephine Blanton, Marion ; *Mt. Vernon*, R P Geer, Brittain ; *Rutherfordton*, Dr W L Lynch, Rutherfordton ; *Shiloh*, A D Brooks, Rutherfordton ; *Holly Springs*, J A Henson, Island Ford ; *Mt. Zion*, Julius Price, Holly Bush ; *Mt. Pleasant*, D T McArthur, Island Ford ; *Floyd's Creek*, J C Padgett, Ferry ; *Cool Springs*, J B Blanton, Forest City ; *Mt. Lebanon*, T F Toms, Oak Springs ; *First Broad*, J M Melton, Gamble's Store ; *Stone Mountain*, A W Morgan, Stone Mountain ; *Chimney Rock*, Mrs L V Freeman, Chimney Rock ; *Turkey Cove*, Aletha Hollifield, Mica ; *Hall Town*, Emma Hall, Marion ; *Pleasant Grove*, J T Lewis, Green Hill ; *Clear Creek*, A Silvers, Garden City ; *Catawba*, M A Harvey, Old Fort · *Harmony Grove*, Miss Ada Jannison, Rocky Pass ; *Bridgewater*, C J Balew, Bridgewater ; *Green's Creek*, Miss Laura Figgins, White Oak Hall.

Report was then on motion adopted.

On motion, assembled at the stand and heard a report on State Missions read by C. B. Justice, as follows :

REPORT ON STATE MISSIONS.

Of all our religious enterprises there are those that equal, but, perhaps, none that surpass in importance the work being done in State Missions ; i. e., preaching the Gospel in the destitute sections and localities of North Carolina by the Mission Board of our Baptist State Convention. This Board has now under appointment more than 80 consecrated men, whose labors God is abundantly blessing in the conversion of souls and upbuilding of churches from which, in a few years, will go out men and women, and many that will contribute to the promotion of every good word and work, and constitute a power, under God, that will be felt and recognized all over the earth.

The Board is now pressed for means, and we therefore recommend that steps be taken by this body to aid in meeting the expenses of the present year, and providing for those of the succeeding year.

C. B. Justice,
G. W. Settlemyre,
J. Price.

Remarks by M. M. Landrum, J. C. Sorrels, G. W. Settlemyre, H. D. Harrill and C. B. Justice.

On motion, extended time 15 minutes and took pledges as follows for State Missions, viz:

Bridge Water $10; Big Level $2; Bethel $5; Bethlehem $5; Beulah $1; Camp Creek $4; Cane Creek $2; Columbus $4; Cool Springs $5; Cooper's Gap $5; Clear Creek $1; Catawba $1; Dysartsville $5; First Broad $5; Floyd's Creek $2.50; Green River $3; Green's Creek $4; Holly Springs

$1; Marion $10; Montford's Cove $2; Mountain Creek $10; Mt. Lebanon $2; Mt. Vernon $10; Mt. Zion $3; Old Fort $5; Piney Knob $2; Pleasant Hill $5; Round Hill $5; Rutherfordton $30; Rock Spring $4; Shiloh $5; Stone Mountain $2; N. Arledge $1; White Oak $5; Zion Hill $1; J. C. Sorrels to raise on his field $10; Pleasant Grove $2.

On motion, adopted report.

Collected for G. W. Settlemyre $14. Adjourned one hour.

AFTERNOON SESSION.

Prayer by J. H. Yarboro.

G. W. Rollins was invited to a seat as a corresponding messenger from King's Mountain Association.

Called and corrected the roll.

C. B. Justice read a Constitution for this body which, on motion, was adopted, and is published in this copy of minutes.

J. R. Denton read a report on temperance, which was recommitted. After a motion of J. R. Denton, to do away with reports on temperance for lack of information, was lost.

On motion, made special orders for to-morrow as follows: Foreign missions 10½ A. M.; Orphanage 1 P. M.

On motion, ordered histories of two of the oldest churches, whose date appears in the minutes, written, viz:

Mountain Creek---A. L. Rucker, Historian.
White Oak-- J. A. Thorn, Historian.

Report on State of Religion was read by T. Bright, as follows:

REPORT ON STATE OF RELIGION.

Your committee on the spiritual condition of the churches composing this Association, beg leave to say that from the information we have been able to gather from the reading of church letters, talks with the brethren, &c., that the spiritual condition of the churches is as good or better than usual. Quite a number of our churches report glorious revivals during the past year.

We are of the opinion that our churches are more united in Mission work. We are further of opinion that the spirit which has in a measure prevailed among our churches, causing division and confusion in the call of pastors, is on the decline, and that this within itself has done good in bringing about a better state of religion in the churches.

T Bright,
H Portrum,
A T Jones.

Pending the motion to adopt, remarks were made by T. Bright, J. H. Yarboro, N. J. Rollins, C. B. Justice, G. W. Rollins, H. D. Harrill. Adopted.

On motion, agreed to hold the next Association at Bethel Church, 7 miles south of Marion, N. C., on Wednesday before the 1st Sunday in October, 1890.

A committee consisting of A. T. Jones, John Silvers and B. Biggerstaff was appointed to nominate ministers to preach to-morrow and introductory and mission sermon next year.

A motion was made to grant a letter of dismission to Cool Spring church. Pending the motion the Association adjourned to 9 A. M. to-morrow.

Prayer by G. W. Settlemyre.

———o———

SATURDAY, October 5th, 9 o'clock A. M.

Lesson, 1st Cor., 13th chap. Prayer, led by Z. D. Harrill. Hymn, "Alas and did my Saviour bleed," &c.

On motion, adopted the minutes of yesterday.

On motion, granted a letter of dismission to Cool Springs church.

A. L. Grayson read the following report on Finance, viz:

We report forty dollars and five cents contributed by the churches. We recommend that the Clerk have ten dollars for his services, (including blank letters for the churches,) and that the balance be applied to printing Minutes. Respectfully submitted.

A L Grayson,
H D Harrill,
J G Laughter, } Com.

On motion, it was adopted.

L. Purgason read the report on Education, as follows:

We, your committee on Education, lament that school facilities generally are not as good in our country now as they have been in the past. Our school system has undergone some changes in the last year or two, which has caused a great drawback in the education of the masses of the people composing this country.

We recommend the patronage of Wake Forest College by our young men who are striving for an education preparatory for the ministry, this, in our judgment, being the best school in the State. While we recommend Wake Forest College, we are mindful of Judson College of Hendersonville, which is a good school, and is doing a good work. We lament the fact that the Shelby Female College has not, for some time past, been in a very prosperous condition. We hope that in the near future it will become a prosperous and growing school.

Respectfully submitted.

L Purgason,
J A Thorn,
R Ledbetter, } Committee.

On motion to adopt, pending adoption, the report was spoken to by Mat McBrayer, M. M. Landrum, C. B. Justice, W. F. Sorrels and J. R. Denton.

A collection was taken for ministerial education amounting to $7.50.

On motion, report was adopted, after suspending discussion for Foreign missions.

Pledges were made for ministerial education as follows:

Bridge Water $3; Big Level $1; Bethel $1; Camp Creek $1; Cool Springs $2 50; Mountain Creek $2; Rutherfordton $7.

Announced preaching at stand by H. D. Harrill.

J. H. Yarboro read the following report on Foreign missions, viz:

Your committee on Foreign Missions submit the following: While we most heartily acquiesce in, and favor, all the objects fostered by our denomination, and recommend a liberal aid to all our boards, we especially favor and recommend that an earnest and faithful effort be made during the year to raise $500 for Foreign Missions. Bro G P Bostick has gone from our midst and is now in northern China, preaching the Gospel. Our contributions to Foreign Missions heretofore have not been in proportion to our blessings, nor our ability; we therefore should not fail to join heartily with our sister, the King's Mountain, in contributing at least an amount sufficient to cover the salary of Bro. Bostick. In doing this, dear brethren, we are just simply obeying a Scriptural command.

Respectfully submitted.

J H Yarboro,
M L Wilson, } Committee.
Wm H Taylor.

On motion to adopt, C. B. Justice delivered a lecture on the subject, and took pledges to pay G. P. Bostick's salary as follows:

Bridge Water $5; Big Levil $5; Bill's Creek $20; Bethel $10; Beulah $2; Camp Creek $3; Cane Creek $2; Columbus $20; Cool Springs $25; Cooper's Gap $10; Clear Creek $2.50; Catawba $2; Dysartsville $15; First Broad $10; Floyd's Creek $10; Green River $10; Green's Creek $10; Holly Springs Delegate $1; Marion $25; Montford's Cove $20; Mountain Creek $30; H. Portrum $5; Mount Lebanon $5; Mt. Zion $5; Old Fort $5; Piney Knob $5; Pleasant Hill $10; Rutherfordton $75; Rock Spring $5; Shiloh $10; Silver Creek $5; White Oak $10; Zion Hill $2.50; Pleasant Grove $4.18; J. W. Davis $1; J. C. Sorrels to raise on Mission field $10.

C. B. Justiee, J. C. Price and J. A. Rucker were appointed to try to increase the pledges to $500.00, which the committee reported was done.

Report adopted by motion.

Adjourned to 1 o'clock P. M.

AFTERNOON SESSION.

Hymn, "Jesus, lover of my soul," &c.

The report on Baptist Orphanage was read by J. H. Yarboro as follows:

There are now more than 100 orphan children in the Orphanage at Thomasville who, in their privations, are looking to us for sympathy and help. These children God has deprived of their natural protection and given them into the care of His disciples to be fed and clothed. There is now in process of erection in connection with the Orphanage a nursery for the protection and care of younger children than have heretofore been received into the Orphanage. Every church, every Baptist, every lover of Jesus, and every one who sympathizes with the helpless and dependant, are appealed to and asked to give of their means to the support of this institution that is dependant on the voluntary contributions of the friends of the fatherless. We would call attention to the fact, that for every dollar paid by any one individual entitles him to the weekly visits of "Charity and Children," one of the best papers of the sort known to your committee. Respectfully submitted.

J. C. SORRELS.

Remarks by J. H. Yarboro, and subscription and collection amounting to $24. Then, on motion, adopted the report.

The committee to secure pledges for Bro. Bostick reported the following to be raised:

T Bright $10; H D Harrill $5; M M Landrum $10; A T Jones $5; J C Sorrels $5; G W Settlemyre $5; C B Justice the remainder of $500.00.

The following report was read by N. B. Hampton:

Your committee on Board of Missions and Sunday-schools in this Association beg leave to nominate C B Justice as Chairman of Board; A L Grayson, N E Walker, T C Smith, H D Harrill, W A Glover, J M Toms, W B Wilson; and church representatives as follows:

Bridge Water, J C Price; Big Level, S J Cowart; Bill's Creek, J W Thompson; Bethel, J D Morris; Bethlehem, A W Gillom; Beulah, Joshua Pittman; Camp Creek, B Biggerstaff; Cane Creek, D W A Cowan; Cherry Springs, W J Gilbert; Chimney Rock, Wm Henderson; Columbus, Gray B Hampton; Cool Springs, M H Flack; Cooper's Gap; J G Laughter; Clear Creek, C P Rader; Catawba, M E Harvey; Dysartsville; W H Taylor, First Broad; Webb Hunt, Floyd's Creek; A B Womac; Green River, T C Page; Green's Creek, G C Collins; Harmony Grove, A E Rowe; Hall Town, G W Lackey; Holly Springs, J G Snyder; Marion, Wm Blanton; Montford's Cove, John Wilkerson; Mountain Creek, John Edwards; Macedonia, J M Watkins; Mt. Lebanon, D D Fortune; Mt. Pleasant, J T Goforth; Mt. Vernon, N J Rollins; Mt. Zion, John Lattimore; Old Fort, Ransom Moore; Piney Knob, A W Green; Pleasant Hill, M D Hill; Round Hill, L L Deck; Rock Spring, Richard Ledbetter; Shiloh, B M Hamrick; Stone Mountain, S B Grant; Silver Creek, J P Arledge; White Oak, J P Arledge; Zion Hill, Z Wall; Turkey Cove, L P Quinn; Pleasant Grove, A F Morgan.

Signed by the committee, as follows: H D Harrill, N B Hampton, R P Morris, J L Gamble, P P Price.

Report adopted.

The report on nominations read as follows:

Your committee on Delegation recommend the appointment of C B Justice, J H Yarboro, J C Sorrels, M M Landrum, T Bright and H Portrum as delegates to the State Convention, to be held at Henderson on the 13th of November, 1889; and M M Landrum as delegate to Southern Baptist Convention, T Bright, alternate.

J L Barnes,
A D Brooks, } Committee.
J B Blanton,

The report was adopted.

A motion was made to meet on Thursday next year in place of Wednesday, which was lost.

On motion, agreed to hold up publication of Minutes and give J. H. Yarboro time to report on deceased ministers.

In the absence of Mat McBrayer, T. Bright read the report on Sunday-schools, as follows:

If we are not mistaken, 26 of our churches report Sunday-schools. In these schools there are 149 teachers and officers and 1,112 scholars. Some of the schools are kept open 12 months in the year. Most, if not all, use the Sunday-school literature sent out by the Baptist publication society. This is an important part of our work, and should not be neglected, because in this work we get near the hearts of our people.

T BRIGHT.

Report adopted.

Appointed corresponding messengers as follows:

King's Mountain—H D Harrill, C B Justice, T C Page, J B Blanton, P P Price, T Bright, J H Yarboro, M M Landrum, W F Sorrels.

Catawba—J C Sorrels.

On motion, appropriated the collection of to-morrow to Foreign missions, to pay Bostick's salary.

J. S. Canady, W. L. Lynch and M. H. Justice were appointed to audit the Treasurer's report, and M. M. Landrum and J. C. Sorrels were appointed to examine the manuscript before going to press.

Query from Cool Springs: What rights have members holding letters of dismission?

On motion, after discussion, answered:

The same as unlettered members.

Resolved, That the thanks of this body are hereby tendered to the brethren and friends here for their kind hospitality during this session.

Adopted.

A. T. Jones read the following report:

We, your committee, recommend that T. Bright preach at 10 A. M. to-morrow; M. M. Landrum missionary sermon at 11 A. M. to-morrow, and G. W. Rollins at 1 P. M. to-morrow, and that J. H. Yarboro preach the introductory next year, and T. Bright his alternate; and that C. B.

Justice preach the missionary sermon, H. D. Harrill his alternate.

Respectfully submitted.

A. T. Jones,
B. Biggerstaff,
John Silvers, } Committee.

On motion, the report was adopted and the appointments made.

On motion adjourned, after singing, "When I can read my titles clear," &c., hand shaking and prayer, led by T. Bright.

DR. M. M. LANDRUM, Moderator.

W. F. SORRELS, Clerk.

COMMITTEE'S REPORT.

We find the manuscript as arranged by the Clerk to be correct and complete.

M. M. Landrum,
J. C. Sorrels, } Committee.

—O—

SUNDAY, October 6, 10 o'clock A. M.

Sermon by T. Bright. Text, Rom. 12:5–6. 11 A. M. missionary sermon by M. M. Landrum. Text, Isaiah 53:11, and Mat. 26:38. A collection was taken for Foreign missions, which amounted to $20.00.

1 P. M., sermon by G. W. Rollins. Text, Eph. 6:13.

—O—

Constitution of the Green River Baptist Association.

This Association shall be known as the Green River Baptist Association, and shall be composed of Baptist churches whose articles of faith and constitutions are in harmony with those of the Association.

Each church shall be allowed a representation of two delegates, in addition to their regular ordained ministers, and every church of over fifty members shall be allowed one additional delegate for every fifty additional members.

The primary objects of the Association shall be to encourage and support Wake Forest College; to educate young men called of God to the ministry and approved by the churches to which they belong; to encourage education among the people of the State; to support the Gospel in the destitute portions of the State and of the Southern Baptist Convention; to send the Gospel to the nations that have it not; to encourage the distribution and study of the Bible and a sound religious literature; to assist Baptist churches in the erection of houses of worship; to encourage the proper care of indigent orphan children and destitute and aged ministers of the Gospel; to encourage the organization and support of Baptist Sunday-schools, and to co-operate with the Baptist State Convention in all its departments of labour.

This Association shall meet annually on Wednedsay before the first Sabbath in October.

The officers of the Assoctation shall be a Moderator, Clerk and Treasurer, who shall be elected by the Association and continue in office until their successors are elected.

The Moderator shall preside or fill the chair, by calling some member of the body thereto, and enforce order in accordance with Mell's Parliamentary Practice.

The clerk shall record the proceedings, conduct the correspondence and publish and distribute the Minutes.

The Treasurer shall receive all funds contributed by the churches or individuals to the objects of the Association, receipting the contributors for the same and forward all contributions to their proper destination, and make a full report of all receipts and disbursements to the Association at its annual sessions, and on retiring from his office turn over to his successor all monies, papers and books belonging thereto.

There shall be appointed by the Association at each session a Board of Missions and Sunday-schools, consisting of one member from each church belonging to the Association and seven other brethren living in Rutherfordton or its immediate vicinity, five of whom shall constitute a quorum, which during the intervals between the meetings of the Association, shall have charge of the various interests and objects fostered by the Association, and shall encourage the churches to give liberally thereto ; and shall make a full report of its work, including such suggestions relative thereto as it may think advisable, to the Association at its annual sessions.

The President, or in case of his death or disqualification, any three members of the Board may call a meeting thereof.

This Constitution may be changed or amended at any annual session by two-thirds of the representatives present voting in the affirmative.

C. B. JUSTICE.

Association Covenant.

ARTICLE 1. We believe in one only living and true God, and that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe immersion is the only Spiritual mode of baptism.

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment ; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agree-

ing to the above Articles of Faith, do for and in behalf of the churches which we represent, covenant and agree, and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

Rules of Order.

RULE 1. Every meeting of business shall be opened and closed with prayer, either by the Moderator or some other brother whom he shall appoint.

2. Each speaker shall arise and address the Moderator on any subject to be discussed.

3. No motion shall be debated unless seconded. No member shall speak more than twice, twenty minutes each, on the same motion without special leave of the Association.

4. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

5. Every question shall be decided by the living voice, unless otherwise directed.

6. During the hours of business all private conversation, walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

7. The names of members shall be called each day previous to proceeding to business.

8. All resolutions shall be reduced to writing, signed by the mover and handed to the moderator or clerk before they are debated.

9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

10. When a motion has once been made and carried in the affirmative or negative, it shall be in order for any member who voted with the majority to move for reconsideration thereof on the same day.

11. When the reading of any paper is called for and objected to by any member, it shall be determined by a vote of the Association.

12. No member shall absent himself in time of business, unless he be sick and unable to attend.

13. All questions, except such as relate to the Constitution, shall be decided by a majority vote.

14. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

Order of Business of Green River Association.

1st, Fix time of meeting and adjourning.

2nd, Call for messengers present without letters from their churches.

3rd, Call for application for membership in this body.

4th, Appoint committees on Preaching and Finance.

5th, Recognize, in their official capacity, any present who may represent general denominational interests.

6th, Call for correspondents, renewing the call at the opening of each morning session.

7th, Invite ministers of our denomination to seats with us, renewing the call at the opening of each morning session.

8th, Appoint committees on State of Religion, State, Home and Foreign Missions, Sabbath Schools, Temperance, Education, Orphanage, Deceased Ministers, Nominations in State and Southern Conventions, urging reports soon as possible.

9th, Miscellaneous business.

10th, Appoint a brother of the church to which he belongs, beginning with oldest church, to write a historical sketch of same.

11th, Give an opportunity to present the claims of Foreign, Home and State Missions, and Orphanage, with any other general interest supported by this body.

12th, Fix time and place of next meeting, and appoint the introductory preacher and alternate; also the minister to preach the missionary sermon.

13th, Arrange general (or union) meetings.

14th, Appoint correspondents to other bodies.

15th, Call for reports of committees.

16th, Elect delegates to State and Southern Baptist Conventions.

17th, Elect Executive Board, provided for in Constitution.

18th, Arrange for printing, distributing Minutes and paying Clerk.

19th, Adjourn *sine die.*

REPORT ON OBITUARIES.

Your committee on Obituaries report as follows: Since our last session one of our ministers has fallen by the way, Elder L. McCURRY, who was one of our oldest and one among our ablest ministers, was called home to his reward on August 25th, 1889. He was born April, 1801, and at the age of about 28 or perhaps 30 years he joined the Baptist church at Zion, in Cleveland county, N. C., and on the 23d of May, 1840, he was licensed to preach the Gospel at the head of First Broad, and in the same church (Head of First Broad) he was ordained to the full work of the Gospel ministry on the 27th day of August, 1842. Thus we see he spent about half a century in preaching the Gospel of Christ He was certainly one of those sound orthodox preachers, but he has now finished his course and the ministry, which he received of the Lord Jesus, and knows the blessedness of those who die in the Lord. We say this from full convictions, produced by an intimate acquaintance with him for a number of years. It can therefore be no presumption in us to say that we knew the man, and knew him to be an honest, humble, upright man; fearless of men, and independent in his actions, but cautious and prudent. His habits of life were very correct, and his moral deportment such as a good man's should be. His talents and preaching abilities were quite respectable. He was a close student, and bestowed much labor on his preparations for the pulpit. His piety was ardent, consistent and practical. It did not die away in sickly sentiments, nor did it evaporate in idle speculations; neither was it smothered by selfishness, nor marred by want of charity, but as it came from Christ, so it drew him to Christ, and animated him to do all for Christ in the extension and upbuilding of His kingdom. In fact, his christian character always stood high. We never knew any one who doubted his piety, whatever else they may have doubted. His ministerial deportment was highly consistent, and without reproach. His doctrinal sentiments accorded perfectly with the standards of our church, or rather with the Gospel of Jesus Christ. He had no fellowship for evil doers, but firmly believing the Truth, he labored for it, and labored faithfully unto death, to bring others to believe and live upon it also. He sincerely loved all who loved

the Savior, so far as that image could be seen in them. He called no man master but Christ. He bowed to no usurped authority or supremacy, but in adoration and obedience he showed his submission to the supremacy of the Son of God. He claimed christian liberty of conscience and opinion, believing that a surrender of these would have been treason against heaven, and a breach of covenant with all those whom the Son makes free indeed. He was diligent, punctual, persevering and full of prayer, in the performance of his ministerial functions. Few men have lived closer to a throne of God's grace than did our brother, who is now at God's throne in glory, but his devotions were simples, retiring—not to be seen of men, but to be heard of God. There were in him no parade, no swellings of pomposity, no studied show, no exhibit to produce effect on men, but to touch their heart. His ministry was in itself a positively successful ministry, and, when compared with others, it was exceedingly so; and now he rests from his labors, and his works do follow him. All of which is respectfully submitted.

J. H. Yarboro,
N. J. Rollins, } Committee.
R. P. Geer,

Treasurer's Report.

The following is a statement of receipts and disbursements for the year ending October 6th, 1889:

RECEIVED FOR STATE MISSIONS.

Rutherfordton church $19.55; Pleasant Hill .70; Mountain Creek $6.20; White Oak $5; Rock Springs $5; Bethel 1.80; Piney Knob 2.50; Mount Vernon $5; Montford's Cove $5; Clear Creek $1; Big Level $2; Beulah $1.10; Stone Mountain $2; Mt. Zion $1.30; Round Hill $5; Cane Creek $2; Bethlehem $1; Ministers' and Deacons' meeting at Bethel $3.24; Camp Creek $2; Columbus $4.15; Cool Spring $4.50; Cooper's Gap $5; Dysartsville $2.65; Floyd's Creek $2 50; Green River $2; Green's Creek $3; Old Fort $2; Shiloh $3.70; Bill's Creek $7; First Broad $5; Mrs. Eliza Grayson $1; Mr Ruppe $2. Total, $118.39.

Pledges for Rev J C Sorrels, missions:

J M Abrams $1; A D Brooks $1; Mrs H J Callahan $1; John Clement $1; J V Devinny .75; A L Grayson $5; R P Geer $5; G B Hampton 2.50; C M Harrill $1; Rev C B Justice $20; Rev A T Jones 1.50; Mrs W H Jay 25; D J Keeter 3.00; B M Hamrick 25; Mrs E A Justice $1; M H Justice $1; Mrs Harriet Justice 50; Miss Mattie Miller $1; J H Smith $5; Mrs N Scoggin $1; Vance Scoggin .25; T C Page $5; Miss Emma Scoggin $1; J W Thompson $2; Miss Ella Walker $1; Miss Sue Whiteside $1; D W A Cowan 1; J M Toms .25; J S Canady .50; Jos M Walker .25; E Z Milton 1; T C Smith .25; Dr W L Lynch $1. Total, $67.25.

Received by Rev J C Sorrels on mission field, and reported by him, and not in hands of Treasurer:

L S Keeter $1; V C Hicks 5; Wm Walker 5; Rev W H Logan 2.20; Martin Melton 2; H H Gibbs 5; H K Corn 2; J G Laughter 1; Mat McBrayer 5; A T Jones 1; J C Price 18.00; Clear Creek church 60; Beulah 80; Harmony Grove 1.60; Oak Grove 30; Mountain Creek 2.65; Pleasant Hill 1.35; Montford's Cove 2.95. Total, $57.45.

Total for State Missions, $243.09.

RECEIVED FOR FOREIGN MISSIONS.

Mountain Creek church $7, Bethlehem 4,61, Montford's Cove 4, Cooper's Gap 2, Round Hill 3.10, Chimney Rock 3.50, Rock Spring 4.10,

Zion Hill 6.17, Rutherfordton 22.90, Stone Mountain 1.85, Mt. Zion 2.50, Bethel 3.35, Piney Knob 1.01, Pleasant Hill 1.75, Holly Springs 60, Camp Creek 45, Old Fort 1.50, Dysartsville 25, Green River 4.14, Green's Creek 1.54, Mt. Vernon 9.25, White Oak 1.70, Mrs Eliza Grayson 1.50. Collection on Sunday of Association 20.06. Total, $108.83.

RECEIVED FOR HOME MISSIONS.

From Mt. Vernon church, $7.59; Bethel church 3; Piney Knob 1.70; Camp Creek .40; Green River 1; Bethlehem 1.50; and from Rutherfordton 22.05. Total, $37.24.

Received for Sunday-School Board, Rutherfordton church, $7.65. Total, $7.65.

RECEIVED FOR MINISTERIAL EDUCATION.

Mt. Vernon church 60; Rutherfordton 7.70; collection Friday at Association 7.50. Total $15.80.

RECEIVED FOR OXFORD ORPHAN ASYLUM.

Rutherfordton church 3.94. Total $3.94.

RECEIVED FOR CHINA FAMINE SUFFERERS.

Rutherfordton church 13.15. Total $13.15.

RECEIVED FOR BAPTIST ORPHANAGE.

Rutherfordton church 20.50; Mrs Eliza Grayson 1; J R Laughter .50; J H Smith 5; Bill's Creek 7.06; Holly Springs 2; Shiloh 1; Round Hill 2; Floyd's Creek 4; Camp Creek .45; Piney Knob 1; Bethel 4.50; collection at Association 4; subscriptions to "Charity and Children," 21.50. Total $74.51. Grand total $504.21.

CREDITS

By cash S. M. Funds to Treas. Baptist State Convention,	*10 75*
" " " " " Dr M M Landrum	*43 00*
" " " " " Rev J C Sorrels	*118 00*
" " " " collected by Rev J C Sorrels	*57 45*
" Ballance to arrange with J C Sorrels	*13 89*
	$ 243 09
By cash F M Funds to Treas. Baptist State Convention,	*108 83*
" " H M Funds " " " " "	*37 24*
" " S S Board " " " " "	*7 65*
" " Ministerial Education to Treas. Bap. State Con.	*15 80*
" " Orphan Asylum to Treas. Baptist State Conven.,	*3 94*
" " China Famine to " " " "	*13 15*
" " Bap. Orphanage to " " " "	*19 56*
" " " " to Orphanage	*54 95*
Total	*$504 21*

We find vouchers correct, as reported above by A. L. Grayson, Treasurer Green River Association.

October 15th, 1889.

J. S. CANADY,
W. L. LYNCH, } *Auditing Com.*
M. H. JUSTICE,

All of which is respectfully submitted.

A. L. GRAYSON, Treas.,
Rutherfordton, N. C.

STATISTICAL TABLE.

CHURCHES.	Constituted	PASTORS AND THEIR POST-OFFICES.	CLERKS AND THEIR POST-OFFICES.	No. of Sab. Preach.	No. Baptized.	Rec'd by Letter.	No. Restored.	No. Dismiss'd by Letter.	No. Excluded.	Deaths.	No. of Males.	No. of Females.	Total No. Male and Female.
Bethel	----	W H Logan, Ayr, N C	J D Morris, Nealsville	2	9	2	5	13	3	2	92	148	240
Bethlehem	----	H D Harrill, Forest City	N Souther, Old Fort	1	---	2	1	3	1	1	24	48	72
Beulah	1887	A T Jones, Garnett	R P Pitman,	4	1	---	---	---	---	--	14	18	32
Big Level	1881	J H Taylor, Poplar Grove	O L Wilson, Mills' Springs	3	16	10	1	---	---	1	38	55	93
Bill's Creek	--	William H Logan, Ayr	J F Logan, Ayr	1	---	3	2	12	13	--	46	106	152
Bridgewater	1887	M M Landrum, Marion	J C Price, Bridgewater	2	1	2	---	2	---	--	3	7	10
Camp Creek	--	W F Sorrels, New Prospect, S C	B Biggerstaff, Trio	2	4	---	---	1	2	--	34	74	108
Cane Creek	1844	Z D Harrill, Ellenboro	D W A Cowan, Patton's Home	4	---	2	---	9	---	1	20	30	50
Catawba	--	G W Settlemyre, Old Fort	M A Harvey, Old Fort	2	10	1	2	7	5	--	17	25	37
Cherry Springs	1870	Not represented	Reported 1888	2	---	---	---	---	---	--	14	26	40
Chimney Rock	--	Not represented	Reported 1888	4	---	---	---	---	---	--	19	21	40
Clear Creek	--	G W Settlemyre, Old Fort	C P Rader, Greenlee's	3	13	---	1	12	---	--	13	21	34
Columbus	----	O Barton, Gowansville, S C	Gray B Hampton, Columbus	4	---	1	---	3	---	--	36	58	94
Cool Springs	1848	T Bright, Forest City	E H Byers, Forest City	4	5	10	---	15	1	--	47	78	125
Cooper's Gap	1830	William H Logan, Ayr	A B F M lls, Mills' Spring	4	---	1	1	5	5	1	94	155	249
Dysartsville	1857	W F Sorrels, New Prospect	W H Taylor, Dysartsville	3	22	---	---	6	1	2	63	97	160
First Broad	1819	Z D Harrill, Ellenboro	J L Gamble, Gamble's Store	1	---	---	3	---	2	2	52	102	154
Floyd's Creek	1870	J H Yarboro, Forest City	T C Harris, Island Ford	1	6	---	---	---	---	1	46	61	107
Green River	----	A T Jones, Garnett	J I Ridings, Poore's Ford	2	8	4	---	6	2	1	50	86	136
Green's Creek	----	A T Jones, Garnett	G R Feagans, White Oak Hall	3	2	5	1	8	3	3	42	69	111
Hall Town	1887	J C Sorrels, Bridgewater	George Lackey, Marion	1	---	3	---	---	---	--	2	9	11
Harmony Grove	----	T C Sorrels, Bridgewater	A J Hensley, Rocky Pass	4	---	6	---	1	5	1	25	41	66
Holly Springs	1881	A McMahan, Hamrick	James L Suider, Hamrick	4	6	---	---	2	---	--	26	32	58
Macedonia	1887	A B Mashburn, Nealsville	B C Wadkins, Vain Mountain	4	4	17	---	---	---	--	13	19	32
Marion	----	M M Landrum, Marion	B B Price, Marion	1&3	---	7	---	1	2	2	19	34	55
Montford's Cove	----	William H Logan, Ayr	J W Morgan, Otter Creek	3	---	1	---	6	2	--	57	118	175
Mountain Creek	1789	T Bright, Forest City	J W Lewis, Darlington	3	10	2	2	20	5	1	106	126	232
Mt. Lebanon	1854	A P Hollifield, Ellenboro	T F Toms, Oak Springs	3	---	---	---	3	4	2	40	58	98
Mt. Pleasant	----	Not represented	Reported 1888	2	---	---	---	---	---	--	43	59	102
Mt. Vernon	--	G W Rollins, Forest City	R G Freeman, Brittain	4	22	20	---	4	7	2	116	153	269
Mt. Zion	1848	R N Hawkins, Sharon	J B Price, Hodge	2	---	4	---	7	---	2	13	46	62
Old Fort	--	M M Landrum, Marion	William Mashburn, Old Fort	4	---	6	---	2	---	1	13	21	34
Piney Knob	1871	W F Sorrels, New Prospect	J B Elliott, Darlington	2&5	6	---	---	19	1	--	34	50	84
Pleasant Hill	1857	C B Justice, Rutherfordton	R A Callahan, Rutherfordton	1	---	2	3	9	---	--	40	43	83
Pleasant Grove	----	H D Harrill, Forest City	A F Morgan, Otter Creek	4	2	17	---	---	---	--	18	20	38
Rock Springs	1847	T Bright, Forest "	A S Whiteside, Ayr	2	---	4	---	1	1	1	25	44	69
Round Hill	1840	J E King, Rutherfordton	William Nanney, Cuba	1	---	6	3	4	8	3	80	129	209
Rutherfordton	1851	C B Justice, Rutherfordton	John C Squier, Rutherfordton	2&4	19	15	1	8	3	4	---	---	155
Shiloh	----	J M Williams, White Oak Hall	Nathan Scoggin, Rutherfordton	3	111	7	---	9	1	--	102	160	262
Silver Creek	1849	Elbert Jackson, Turner	William M Justice, Mills' Springs	2	2	2	3	10	3	1	50	78	128
Stone Mountain	----	G A Bartlett, Black Mountain	S B Grant, Accommodate	4	13	2	3	4	5	--	36	69	105
Turkey Cove	----	J C Sorrels, Bridgewater	T P Quinn, Tom's Creek	2	1	6	---	---	1	--	12	43	55
White Oak	1803	Z T Whiteside, Uree	J C Waldrop, Mills' Springs	1	7	4	3	11	14	--	42	51	93
Zion Hill	----	G W Settlemyre, Old Fort	J A Pendergrass, Old Fort	2	17	3	---	---	---	--	15	23	38
Totals					219	177	35	223	100	35	1691	2711	4,557

SUNDAY-SCHOOL STATISTICS.

CHURCHES.	SUPT'S AND THEIR POST-OFFICES.	Number Scholars.	Number Officers.	Total	Average	Papers Taken	Months kept open.	Amounts Contributed.
Beulah	R P Pitman, Mills' Springs	33	5	38	23	7	6	------
Big Level	L P Gilbert, Poplar Grove	23	5	28	----	17	----	------
Bill's Creek	William Flinn, Ayr	40	5	45	----	----	----	------
Catawba	M A Harvey, Old Fort	48	6	54	30	4	5	------
Cooper's Gap	J G Laughter, Dimsdale	52	7	59	----	30	----	$ 3 50
Clear Creek	C P Rader, Greenlee's	47	7	54	40	7	8	------
Cool Springs	E H Byers, Forest City	67	9	76	47	75	12	9 85
Camp Creek	G W Guffey, Trio	45	5	50	----	20	----	1 14
Dysartsville	William H Taylor, Dysartsville	23	2	25	----	48	----	70
Floyd's Creek	E J Padgett, Ferry	45	9	54	----	21	----	1 80
First Broad	J L Gamble, Gamble's Store	73	9	82	----	---	---	4 25
Green River	T C Page, Poore's Ford	60	6	66	----	256	----	4 10
Harmony Grove.	G M Walton, Rocky Pass	70	7	77	35	----	12	4 50
Hall Town	Filmon Rector, Marion	35	4	39	25	----	6	------
Holly Springs	Hugh Cole, Hamrick	45	10	55	---	----	----	------
Mt. Lebanon	G R Freeman, Logan's Store	61	6	67	----	----	----	------
Marion	B B Price, Marion	30	4	34	25	1	12	25 00
Mt. Vernon	N J Rollins, Rutherfordton	108	11	119	53	----	12	1 50
Old Fort	R H Moore, Old Fort	30	7	37	----	102	----	12 00
Pleasant Grove	John Cook, Green Hill	20	5	25	15	23	6	2 25
Piney Knob	B B Harris, Cuba	36	7	43	30	----	4	------
Rutherfordton.	W L Lynch, Rutherfordton	90	7	97	---	116	----	54 00
Shiloh	W R Ruppe and A B Jones, Garnett	50	10	60	----	----	---	------
Turkey Cove	W A Buchanan, Mica	50	7	57	30	----	6	------
White Oak	J P Arledge, Mills' Spring	20	6	26	----	----	12	4 30
Zion Hill.	Z Wall, Craig	25	4	29	20	----	----	------
Total		1236	170	1406	373	727		$128 89

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Expenses.	Baptist Orphanage	State Missions	Home Missions.	Foreign Missions.	Other Objects.	Building Purposes.	For Minutes.	Totals.
Beulah	$ 25 00	$5 80	----	$ 1 10	------	------	------	$ 16 25	30	$ 48 45
Big Level	24 25	------	----	2 00	------	$ 1 30	------	20 00	80	48 35
Bethlehem	50 00	------	$2 50	2 20	$ 2 50	4 61	------	------	75	62 56
Bill's Creek	23 45	------	3 50	7 00	------	3 00	------	20 00	1 15	58 00
Bridgewater	50 00	------	----	26 98	------	------	------	20 00	80	97 78
Bethel	73 00	------	4 50	5 00	3 00	5 00	------	------	90	93 40
Catawba	20 00	1 00	----	------	------	------	------	40 00	15	61 15
Cooper's Gap	40 00	10 00	2 02	5 00	------	2 02	------	------	1 30	67 34
Clear Creek	30 00	------	----	1 00	2 15	1 55	------	------	20	34 90
Cool Springs	80 00	------	6 40	8 95	------	8 00	$12 00	200 00	1 00	336 45
Camp Creek	------	3 50	45	2 00	40	45	------	------	1 25	8 05
Cane Creek	------	------	----	1 60	------	------	------	------	70	2 30
Columbus	60 00	------	----	4 15	------	------	------	2 00	1 25	67 40
Floyd's Creek	50 00	------	4 00	2 50	------	2 80	------	1 60	1 15	62 05
First Broad	40 00	------	----	------	------	5 00	------	------	1 75	46 75
Green River	26 15	------	----	2 00	1 00	4 14	------	------	55	33 84
Green's Creek	26 15	2 00	----	3 00	------	1 54	------	------	65	33 34
Harmony Grove	------	13 00	65	3 60	------	2 88	------	------	60	20 73
Hall Town	10 00	------	----	05	------	------	------	------	25	10 35
Holly Springs	------	------	1 00	------	------	60	------	------	1 00	2 60
Mt. Lebanon	------	------	----	------	2 00	------	------	------	1 05	3 05
Mountain Creek	105 00	4 50	30	9 00	------	6 85	3 00	------	2 80	131 45
Montford's Cove	------	------	----	5 00	5 40	------	------	200 00	1 10	211 50
Marion	225 00	20 00	4 30	5 00	2 71	4 00	------	------	1 00	271 07
Mt. Vernon	------	4 00	----	5 00	7 59	9 22	60	------	1 65	28 06
Mt. Zion	30 00	------	----	2 50	------	2 70	------	------	40	35 60
Macedonia	14 00	------	----	------	------	------	------	------	40	14 40
Old Fort	75 00	------	----	3 25	2 00	2 00	------	19 00	70	101 95
Pleasant Grove	20 00	10 00	----	------	------	------	------	400 00	1 00	431 00
Pleasant Hill	------	------	----	6 10	------	1 75	------	------	1 20	9 05
Piney Knob	------	2 30	1 00	2 50	1 70	1 01	------	------	55	9 06
Rutherfordton	200 00	60 00	16 15	67 60	7 15	33 00	20 30	------	2 10	422 05
Rock Springs	56 30	------	----	5 00	------	4 10	------	------	------	65 40
Round Hill	32 10	------	2 00	5 00	2 00	------	------	------	1 60	42 70
Silver Creek	25 75	------	----	------	------	------	------	------	1 45	27 20
Shiloh	------	------	1 00	3 70	------	------	------	------	80	12 50
Stone Mountain.	39 80	------	----	2 00	------	1 85	------	------	1 15	44 80
Turkey Cove	------	------	----	------	------	------	------	------	65	65
White Oak	36 00	------	----	5 00	------	1 70	------	------	1 30	31 90
Zion Hill	20 00	------	----	------	------	6 17	------	------	75	26 77
Totals	$1308 95	136 10	49 77	204 78	$39 60	117 24	$35 90	938 85	$40 05	$2,915 95

NOTE.—It will be seen that, at this session of the Association, the following churches contributed funds for the support of the poor, as follows:

Cooper's Gap $7.00; Camp Creek $1.00; Rutherfordton $5.45; and Shiloh church $7.00.

Total for poor, $20.45.

MINUTES

OF THE

FIFTIETH ANNUAL SESSION

OF THE

Green River Baptist Association,

HELD WITH THE

CHURCH AT BETHEL,

McDowell County, North Carolina,

OCTOBER 1st, 2d, 3d and 4th,

1890.

To which is added the History of White Oak, and of Mountain Creek Baptist Churches.

ELDER M. M. LANDRUM, Moderator---------Marion, N. C.
ADIN L. RUCKER, Clerk ----------Rutherfordton, N. C.
ALBERT L. GRAYSON, Treasurer ---Rutherfordton, N. C.

BLACKSBURG, S. C.:
BLACKSBURG PRINTING COMPANY,
1890.

ORDAINED MINISTERS.

Elder	C. C. Case	Green Hill,	Rutherford County,	N. C.
"	J. R. Denton	Dysartsville,	McDowell "	"
"	H. D. Harrill	Forest City,	Rutherford "	"
"	B. B. Harris	Cuba,	" "	"
"	A. Hunt	Gamble's Store,	" "	"
"	Elbert Jackson	Turner,	Polk "	"
"	C. B. Justice	Rutherfordton,	Rutherford "	"
"	T. B. Justice	"	" "	"
"	W. H. Logan	Ayr,	" "	"
"	A. B. Mashburn	Nealsville,	McDowell "	"
"	J. I. Moffitt	Stone Mountain,	" "	"
"	M. M. Landrum	Marion,	" "	"
"	J. R. Pendergrass	Old Fort,	" "	"
"	J. C. Sorrels	Bridgewater,	" "	"
"	G. W. Settlemire	Old Fort,	" "	"
"	E. L. Taylor	Rutherfordton,	" "	"
"	J. H. Taylor	Dimsdale,	" "	"
"	Z. T. Whiteside	Uree,	" "	"

—o—

LICENTIATES.

Eli Haynes	Mill Springs,	Polk county,	N. C.
J. M. Taylor	Rutherfordton	Rutherford	"	"
W. H. Glover	"	"	"	"
M. A. Harvey	Old Fort,	McDowell	"	"

—o—

☞ Next session will be held with the Church at Rutherfordton, beginning Thursday, October the 1st, 1891.

PROCEEDINGS.

FIRST DAY.

WEDNESDAY, October 1st, 1890.

The Fiftieth Annual Session of the Green River Baptist Association convened with the Church at Bethel, McDowell county, N. C., Wednesday, October 1st, 1890.

In the absence of Elder J. H. Yarboro, who was appointed at last session, Elder T. Bright preached the introductory sermon from Luke 6: 38, "Give and it shall be given unto you."

After an intermission of one hour, the Association reassembled in the house and was called to order by Elder M. M. Landrum, former Moderator.

Prayer—Elder Z. T. Whiteside leading.

On motion, A. L. Rucker was requested to act as clerk pro tempore, the former clerk being absent.

Elder Z. T. Whiteside and Brother J. S. Canady were requested to act as assistant clerks.

The churches composing the body were called, letters read, and messengers enrolled as follows:

FIRST DISTRICT.

1. *Beulah*—R. P. Pitman.
2. *Big Level*—Elder J. H. Taylor, and Brethren Stephen J. Cowart and T. W. Cowart.
3. *Bill's Creek*—Wm. Flynn, Jerry Jackson, J. G Dalton.
4. *Chimney Rock*—M. W. Morgan.
5. *Columbus*—Not represented.
6. *Cooper's Gap*—H. H. Gibbs, J. K. Gibbs, James McCraw, and Wm. Dimsdale.
7. *Green River*—T. C. Page and J. H. Blanton.
8. *Green's Creek*—G. C. Collins.
9. *Mountain Creek*—A. L. Rucker, H. Portrum, H. P. Lynch, G. M. Flack, E. W. Edwards and W. H. Rucker.
10. *Pleasant Hill*—R. S. Owens, John A. Hodge.
11. *Rock Spring*—Elder Z. T. Whiteside and I. M. Frady.
12. *Silver Creek*—Represented only by letter.
13. *White Oak*—J. A. Thom and L. T. Jackson.

SECOND DISTRICT.

1. *Bethel*—J. M. Raburn, E. L. Morris, J. E. Goforth, M. W. Morgan and J. A. Poteat.
2. *Bethlehem*—N. C. Jones and A. W. Gilliam.
3. *Bridgewater*—P. P. Price, J. C. Price.
4. *Camp Creek*—J. A. Clements, B. Biggerstaff and I. O. Clements.
5. *Cane Creek*—D. W. A. Cowan, James Walker.
6. *Catawba*—James M. Gibson, M. A. Harvey.
7. *Cherry Spring*—Not represented.
8. *Clear Creek*—C. P. Rader, A. Silver.

59139

9. *Dysartsville*—Elder J. R. Denton, J. D. Hogan, W. H. Taylor, J. D. Taylor.
10. *Hall Town*—Not represented.
11. *Harmony Grove*—Elder J. C. Sorrels, A. P. Sorrels.
12. *Macedonia*—Elder A. B. Mashburn, Jethrew Ward, B. E. Watkins.
13. *Marion*—Elder M. M. Landrum, Wm. Blanton and T. F. Hawkins.
14. *Montford's Cove*—J. W. Morgan, David Frazier, Jr., Elijah Wilkinson, J. W. Halford.
15. *Old Fort*—R. H. Moore, M. G. Pendergrass.
16. *Piney Knob*—W. W. Sorrels, N. J. Bland.
17. *Pleasant Grove*—A. F. Morgan, R. A. McEntire.
18. *Round Hill*—L. L. Deck, J. W. Nanney, T. I. Nanney, C. O. Sorrels.
19. *Stone Mountain*—A. W. Morgan.
20. *Turkey Cove*—R P. Hollifield.
21. *Zion Hill*—F. Ledford, J. H. Poteat.

THIRD DISTRICT.

1. *Forest City*, formerly *Cool Spring*—Elder T. Bright, J. B. Blanton.
2. *First Broad*—M. G. Crow, J. C. Fortune.
3. *Floyd's Creek*—T. C. Harris.
4. *Holly Spring*—W. R. Steadman, James Henson.
5. *Mount Lebanon*—M. D. Wilson, D. D. Fortune.
6. *Mount Pleasant*—B. McMahon, D. T. McArthur.
7. *Mount Vernon*—R. P. Geer, M. L. Wilson, R. K. Wilson, L. T. Rollins.
8. *Mount Zion*—J. B. Price, John L. Lattimore.
9. *Rutherfordton*—Elder C. B. Justice, Elder H. D. Harrill, W. H. Glover, T. C. Smith, A. L. Grayson, J. S. Canady.
10. *Shiloh*—B. M. Hamrick, A. D. Brooks.

The following churches requested that they be granted letters of dismission to unite with certain churches recently dismissed from the King's Mountain, in the formation of a new Association.

The Church at Bethel submitted through its letter the following query: "Is is right for churches to hold Government store-keepers, or will the Association hold churches that do hold them in fellowship?"

The Associatiation was organized by the re-election of Elder M. M. Landrum Moderator, and the election of A. L. Rucker clerk; Elder Z. T. Whiteside and brethren J. S. Canady and R. H. Moore acting as tellers.

Pending the report of the tellers, Elder C. B. Justice announced that the Association had paid during the last year for Foreign Missions the sum of $505.94.

Prayer—Elder C. B. Justice leading.

Hymn—"All Hail the Power of Jesus Name."

Prayer—Elder J. C. Sorrels leading.

Brother A. L. Grayson was re-elected treasurer of the Association by acclamation.

Churches newly constituted, or having letters of dismission were given an opportunity to join this body.

On motion the rules were suspended and Elder C. B.

Justice, chairman of the Board of Missions and Sunday Schools, read the following report:

REPORT OF THE BOARD OF MISSIONS AND SUNDAY SCHOOLS.

DEAR BRETHREN—Immediately after the adjournment of your body at its last session, we held a meeting at the Baptist church at Rutherfordton, at which we planned, as best we could, for the work of the ensuing year. At no time, notwithstanding that on more than one occasion special requests had been sent to the brethren of the different churches notifying them of the time and place of the next meeting of the Board, were we at any time able to get a full meeting of the members of the Board. Therefore, we have not had the full benefits of their presence and councils; neither have we been able to reach and interest some of the churches as we otherwise might have done. We are loth to attribute this failure of the brethren to attend the meetings of the Board to a lack of interest in the work committed to their care.

At your last session pledges were taken from the churches and individuals for the support of Bro. G. P. Bostic in China, amounting to five hundred dollars. This amount has been overpaid, as will appear from the report of A. L. Grayson, treasurer, and from the letters of the different churches sent up at this session of your body. The amount thus shown is five hundred five and 94-100 dollars ($505.94.)

Of the forty-four churches comprising the Association, thirty-five have taken collections for this object. Some of the churches that made pledges last year have more than redeemed them. Others have redeemed their pledges in full, while a few have paid only a part of theirs.

Within the year now closing, Mrs. Bertha Bryan Bostic, missionary to China, heard the Heavenly Father calling, and has gone home to glory, leaving to us as a heritage a grief-stricken, disconsolate, yet earnest and devoted husband to be cared for, supported and sustained in the noble work of preaching the Gospel to the heathen; a motherless daughter whose very existence is God's call reminding us that He demands at our hands self-denial and sacrifice in the prosecution of His work; and an example worthy the imitation of all; and illustrating the higher and nobler traits of the religion of Jesus Christ in such a way as to cause the blush of shame to tinge most of our cheeks when we note the contrast between her life and ours. In her zeal for God's glory she freely laid herself on his altar to be used by Him as seemed best in His sight, "Counting not her life dear to herself, only that she might glorify God thereby." It has pleased him to cut short in its prime this life so full of promise and hope. She leaves a devoted husband, a tender child, a loving father and affectionate sisters, and an exceedingly large number of brethren and sisters in Christ Jesus—all unable to assign any satisfactory reason therefor save the one, "Even so Father, for so it seemeth best in thy sight."

(See amendment to this part of report elsewhere.)

Child adopted, and $502 pledged.

STATE MISSIONS.

When we consider the alarming amount of religious destitution prevailing in North Carolina, we are impressed with the conviction that this Association ought to double its contributions to the State Mission Board, enabling it to supply this destitution by building up churches that hold and love the truth, ready for every good work, and ready to co-operate with others as they "Go into all the world and preach the Gospel to every creature," baptizing and teaching them to observe all things that the Lord has commanded. The contribution to this object is $34.88—less than that of last year. This your Board recognizes as an occasion for profound regret. We ought to give an amount not less than that appropriated by the State Board in the bounds of this Association.

(See amendment and pledge of $305 elsewhere.)

HOME MISSIONS.

This work is under the control of the Home Mission Board of the Southern Baptist Convention, and consists (1) in preaching the Gospel to the destitute people, white and colored, in the several States within the territory of the Southern Baptist Convention, in which the resident Baptists of some of the States are not able to supply; (2) in giving the Gospel to the various Indian tribes within the territory of said Convention; and (3) in sending the Gospel to Priest-ridden Cuba, where, notwithstanding the persecutions that are being suffered by Diaz and his co-laborers at the instigation and hands of Catholicism in Cuba, is in a prosperous condition. God is blessing the Word as preached by the missionaries under appointment of this Board, with such glorious results that we ought to appreciate the solemn appeals that are being made for enlarged contributions, and by our incessant prayers for the success of this Board.

Our churches ought to, and would, if properly informed, enlarge very materially their contributions to Home Missions. We are glad to note the increasing interest and enlarged contributions of the brethren to this work.

(See amendment and pledge of $150 elsewhere.)

SUNDAY SCHOOLS.

Owing to the fact that, perhaps for the want of time more than from a lack of interest, this phase of our denominational work has not been as fully discussed for some years by the Association as its importance demands. We fear it is not in as flourishing a condition, nor receiving as much attention among our people as it should. There should be in every church and in every neighborhood a strictly Baptist Sunday School in which the truths in God's Word should be taught with no uncertain sound. Much has already been done along this line; but a great deal, calling for earnest, prayerful work, yet remains to be done. We hope that more time and thought will be given to the consideration of this subject at the present session of your body than has been given to it heretofore, for several years. We suggest the appointment by the Association of a Sunday School Conference to be composed of one Sunday School Superintendent elected by and delegated from each church in the Association, to meet at such time and place as you may designate, to consult together and devise ways and means for enlarging and developing the Sunday School work.

(Amended. See elsewhere.)

SOME SUGGESTIONS.

1st. A want of zeal and interest on the part of pastors who fail to keep the Mission and Sunday School work judiciously and regularly before their people, is often the prime cause of the failure of churches to do their duty toward these objects.

2d. The discords and divisions, often the result of the present system of electing pastors annually, that so often curses our churches, and that unfits and disqualifies them for the Lord's service, will, in many instances, explain the small contributions sent up by churches for Missions, Sunday Schools, &c. Might it not be helpful to the Lord's work if the churches would call their pastors for an indefinite time, and thereby abolish the present system of annual calls?

3d. We cannot close this report without urging upon our brethren the importance of taking and prayerfully reading the "Biblical Recorder" as a means of information and of communication with the great Baptist brethren of the world.

Urging the importance of enlarging our contributions to every department of Christian benevolence, and asking that the Association provide for raising not less than $500 for Foreign Missions during the ensuing year, and also for increased contributions to Home and State Missions,

and a prayer to our Heavenly Father for grace and wisdom to guide in doing His work, we submit this report in the love and fear of God.

C. B. JUSTICE, Chairman.

A. L. GRAYSON, Secretary.

On motion it was agreed that so much of the foregoing report as relates to State Missions be made a special order for 10:30 to-morrow; and that Elder J. A. Speight, Associate Editor, be allowed the present hour to present the ciaims of the "Biblical Recorder," our State denominational paper.

Speeches were made by Elders J. A. Speight, C. B. Justice and C. Durham, and brother J. S. Canady, after which several subscribers were added to the "Recorder."

Order of meeting and adjournment adopted as follows:

Meet at 9:30 a. m.; adjourn at 12 m.

Meet at 1 p. m.; adjourn at pleasure.

Messengers present without letters invited to seats with us.

The Moderator announced the following committees:

Finance—A. L. Grayson, H. Portrum, J. B. Blanton.

Religious Services—Pastor and Deacons of Bethel Church, A. F. Morgan, N. C. Jones, B. Biggerstaff, and Wm. M. Blanton.

Elder C. Durham, corresponding secretary of the State Mission Board, and Elder J. A. Speight, associate editor of the "Biblical Recorder," were recognized in their official capacities, and accepted seats.

Elder Z. D. Harrill was recognized as a messenger from the King's Mountain Association, and accepted a seat.

On motion, adjourned to 9:30 to-morrow.

Prayer by Elder C. Durham.

Benediction by the Moderator.

SECOND DAY.

THURSDAY, October 2d, 1890.

MORNING SESSION.

Association met at 9:30.

Hymn—"Come Thou Fount of Every Blessing."

Prayer—Elder J. N. Stallings leading.

Body called to order by Moderator.

Minutes of yesterday read and approved.

Roll call deferred until to-morrow on account of rain.

Elder T. Bright renewed the request of the following churches for letters of dismission:

Forest City, First Broad, Floyd's Creek, Holly Springs, Mount Zion, Mount Lebanon and Mount Pleasant.

The letters of dismission were granted.

Called for churches not represented on yesterday, and

Chimney Rock, through a messenger, M. W. Morgan, presented a letter.

Invitation extended to brethren of other Associations of our faith and order. Elder J. N. Stallings, President of High Point Female College, accepted the courtesy by well chosen remarks.

The Moderator announced the following committees:

Time and Place of Next Meeting—J. S. Canady, chairman; A. D. Brooks, A. P. Sorrels, H. H. Gibbs and G. M. Flack.

Nominations to State and Southern Baptist Conventions—R. K. Wilson, chairman; W. W. Sorrels, J. W. Nanney, R. P. Hollifield, and M. G. Pendergrass.

State of Religion—Elder J. C. Sorrels, chairman; J. W. Morgan, I. M. Frady, H. P. Lynch, W. H. Taylor.

Temperance—L. L. Deck, chairman; R. P. Geer, R. P. Pitman, Stephen J. Cowart, Wm. Flynn.

Orphanage—Elder C. B. Justice, chairman; R. H. Moore, D. W. A. Cowan, A. Silver, T. C. Smith.

Deceased Ministers—Elder J. H. Taylor, chairman; Elder A. B. Mashburn, T. F. Hawkins, R. S. Owens, A. W. Morgan.

Education—Elder Z. T. Whiteside, chairman; J. K. Gibbs, J. A. Thom, E. L. Morris and P. P. Price.

The roll of ministers having membership in the churches of this Association was called and corrected. See list elsewhere.

The church at Rutherfordton, through her delegation, asked for the next meeting of this body—Bill's Creek and Silver Creek churches having petitioned for the same in their respective letters.

The hour of 10:30 having arrived, the special order—the subject of State Missions—was considered.

Elder M. M. Landrum and Elder J. C. Sorrels, by request of the Secretary of the State Mission Board, Elder C. Durham, gave condensed reports of their mission work within the bounds of this Association. These reports were of such a nature as to give the friends of this work much encouragement.

Elders C. B. Justice and T. Bright spoke.

J. S. Canady read the following, which he offered as an amendment to the report of the Board of Missions and Sunday Schools of the Green River Association, given in yesterday's proceedings:

"In view of the alarming amount of religious destitution prevailing in North Carolina, and the strenuous efforts now being made by the State Mission Board to supply this destitution,

Resolved, That we make an earnest effort to raise during this year not less than *three hundred dollars* for State Missions."

Elder J. C. Sorrels read a letter from two sisters residing in North Cove, addressed to this Association, in which they thanked the Association for sending them the gospel as the Baptist churches hold it.

Pending a motion to adopt the above resolution, Elder C. Durham, corresponding secretary of the State Mission Board, made a strong appeal for this especial work.

The following pledges were obtained for State Missions:

Rutherfordton, $60; Bethlehem, $5; Bill's Creek, $5; Beulah, $1; Big Level, $3; Bridgewater, $10; Cane Creek, $2; Cherry Springs, $2; Clear Creek, $10; Cooper's Gap, $5; Hall Town, $1; Marion, $20; Mountain Creek, $15; Old Fort, $5; Pleasant Hill, $10; Rock Spring, $5; Shiloh, $5; Stone Mountain, $2; Zion Hill, $5; White Oak, $5; Bethel, $8.50; Camp Creek, $5; Catawba, $1; Chimney Rock, $5; Columbus, $10; Dysartsville, $5; Macedonia, $2; Montford's Cove, $5; Mount Vernon, $15; Piney Knob, $6; Pleasant Grove, $1; Round Hill, $5; Silver Creek, $7; Turkey Cove, $5; Green's Creek, $2; Green River, $5.

Individuals—J. A. Thorn, $2; R. P. Hollified, $1; J. K. Gibbs, $1; L. T. Jackson, $1; Z. T. Whiteside, $2; M. M. Landrum, $2; C. B. Justice, $10; J. C. Sorrels, $5; J. H. Taylor, $1; A. B. Mashburn, paid $1; J. A. Poteat, $1; A. L. Rucker, $2; H. H. Gibbs, $1; J. F. Morgan, $1; L. L. Deck, paid, 50c; H. D. Harrill, paid 50; J. S. Canady, $2; Thomas Morris, $1; Recorder, paid $1; M G. Crow, paid $1; D. T. McArthur, paid, 50c; C. B. Justice, paid $2; D. D. Fortune, paid 50c; C. Durham, paid $1; Miss Lou Morris, paid 50c. Making a total of $305.

A cash collection was taken in addition to the above amounting to $15.30.

The amendment was adopted.

So much of the report of the Associational Board of Missions and Sunday Schools as pertains to State Missions as amended was adopted.

Prayer—Elder T. Bright leading.

Adjourned one hour.

Benediction by Elder C. Durham.

AFTERNOON SESSION.

Met at 1 p. m.

Hymn—"I Need Thee Every Hour."

Elder H. D. Harrill, chairman, submitted a report for the Committee on Religious Exercises, with a request that the regular order of business be suspended one hour to hear Elder C. Durham preach.

On motion of Elder C. B. Justice, the subject of Foreign Missions was made a special order for 10 o'clock, and Education for 11 o'clock on to-morrow.

The subject of Education was re-considered, and the time for the discussion of this subject fixed at 2:30 this afternoon.

The request of the church at Rutherfordton pertaining to a history of the Green River Association, and the sketches of Mountain Creek and White Oak churches written at the request of this body at its last session was referred to the following committee:

C. B. Justice, chairman; Z. T. Whiteside, J. C. Sorrels, R. P. Geer and A. L. Rucker.

The clerk read a petition, by request, from A. P. Holli-

field, an excluded member of Mount Lebanon church, and others asking the Association for the appointment of a committee to investigate certain grievances therein named.

On motion, the petition was tabled.

Elder T. Bright, chairman, reports the following as the nominations for the Board of Missions and Sunday Schools for the ensuing year:

C. B. Justice, chairman; A L Grayson, N E Walker, T C Smith, H D Harrill, W A Glover, J M Toms, W B Wilson, J C Price, S J Cowart, J W Thompson, Z V Morris, A W Gilliam, Joshua Pitman, B Biggerstaff, D W A Cowan, W J Gilbert, Wm Henderson, Gray B Hampton, T C Page, J G Slaughter, C P Rader, M E Harvey, W H Taylor, G C Collins, A E Rowe, G W Lackey, Wm M Blanton, J A Wilkerson, J F Edwards, J M Watkins, N J Rollins, R H Moore, A W Green, M D Hill, L L Deck, B M Hamrick, Richard Ledbetter, S B Grant, J P Arlege, Wm M Justice, Z Wall, T P Quin, A F Morgan.

The report was adopted.

J. S. Canady, chairman; A. D. Brooks, A. P. Sorrels, H. H. Gibbs and G. M. Flack, committee on time and place for the next annual session, reported as follows:

Time—Thursday, October 1st, 1891.
Place—Rutherfordton Baptist Church.
Introductory Sermon—Elder M. M. Landrum. Alternate, Elder Z. T. Whiteside.

The report was adopted.

The time of 2:30 having arrived, the subject of Education was announced as the special order. Elder J. S. Stallings addressed the body.

J. S. Canady read the following, and after remarks, moved its adoption:

Resolved, 1st, That this Association endeavor to secure one thousand dollars to aid in enlarging the endowment of Wake Forest College on the Bostwick proposition.

Resolved 2d, That a committee of five—namely, C. B. Justice, M. M. Landrum, M. H. Justice, A. L. Grayson and Z. T. Whiteside—be appointed to aid Dr. C. E. Taylor in securing the above amount.

Pending the motion to adopt, Elder C. Durham spoke, advocating the passage of the resolutions, when the following pledges were secured:

Bethel $2, Big Level $1, Bridgewater $1, Cane Creek $1, Columbus $3, Cooper's Gap $1, Harmony Grove $1, Montford's Cove $2, Old Fort $2, Pleasant Hill $2, Round Hill $1, Turkey Cove 50c, Beulah $1, Bill's Creek $1, Camp Creek $2, Catawba $1, Clear Creek $1, Green River $1, Macedonia $1, Mountain Creek $2, Piney Knob $1, Rock Spring $1, Rutherfordton $10, White Oak $1. Total $40.50.

The resolutions were adopted.

Adjourned to 9:30 to-morrow.

Benediction by Elder J. N. Stallings.

THIRD DAY.

FRIDAY, October 3d, 1890.

MORNING SESSION.

Association met pursuant to adjournment.

Hymn—"What a Friend We Have in Jesus."

Lesson—Romans 10, by M. M. Landrum, Moderator.

Prayer—Elder J. H. Taylor leading.

The Association called to order by Moderator.

Minutes of yesterday read and approved.

Roll of delegates called, and those not present during the past two days were by order, stricken out. The clerk was authorized to restore the names of any who may come in to-day or to-morrow.

The time thus occupied encroached slightly upon the time of the special order for Foreign Missions, which was immediately taken up.

Elder C. B. Justice read from the report of Board of Missions and Sunday Schools that part relating to Foreign Mission work.

Elders C. B. Justice, J. A. Speight and T. Bright spoke to the report, and a special prayer for this object was led by Elder C. B. Justice. Elder C. Durham addressed the body, and was followed by Elder J. N. Stallings.

The following are the pledges for Foreign Missions:

Churches—Rutherfordton $125, Bethlehem $5, Big Level $5, Bridgewater $5, Cane Creek $2, Chimney Rock $2, Columbus $20, Dysartsville $15, Green's Creek $5, Macedonia $2, Montford's Cove $25, Mount Vernon $20, Piney Knob $5, Round Hill $6, White Oak $5, Silver Creek $15, Stone Mountain $5, Rutherfordton S. S. $2, Rock Spring $7, Bethel $15, Beulah $5, Bill's Creek $10, Camp Creek $5, Catawba $2, Clear Creek $3, Cooper's Gap $15, Green River $10, Harmony Grove $6, Marion $25, Mountain Creek $35, Old Fort $5, Pleasant Hill $20, Shiloh $5, Turkey Cove $3, Mt. Lebanon S. S. $1.

Individuals—A F Morgan $5, B M Hamrick $2.50, A D Brooks $2.50, J A Thorn $5, A W Morgan $5, H Portrum $5, W H Glover $2, J C Sorrels $11, Wm Flynn paid 50c, J C Fortune $1, A L Rucker $1, J L Lattimore paid $1, J B Price paid $1, D D Fortune paid 50c, I M Frady $1, H D Harrill $1, F Ledford 50c, R S Owens paid $1, T C Page paid $2, John Goforth $1, M D Wilson $1, R K Wilson paid $1, G M Taylor $1, T C Smith $1, T Bright $1, M M Landrum paid $1, J H Taylor $1, Z T Whiteside $2, R P Geer paid $1, A W Morgan paid 50c, J S Canady $1, C B Justice $1. Making a total of $502.

A collection in addition to above was taken, amounting to $10.80. Report adopted.

After announcements by several brethren, and singing "Praise God From Whom All Blessings Flow," adjourned one hour for dinner.

Benediction by Elder A. B. Mashburn.

EVENING SESSION.

Association met pursuant to adjournment.

"Amazing grace, how sweet the sound" was sung.

Elder Z. D. Harrill led us in prayer.

After calling the Association to order, the Moderator renewed the call for churches not previously represented. A letter was presented from Catawba church, which was read and messengers enrolled.

An invitation was extended to visiting brethren of other Associations to seats, which was accepted by Elder J. C. Blalock, of the Mitchell County Association.

The Moderator stated that he had just received a letter from Elder W. F. Sorrels, former clerk of this body, in which he expressed regrets in not being permitted to attend the present session on account of the death of a friend near New Prospect, S. C.

The committee on religious exercises, through their chairman, announced that Elder Z. D. Harrill would preach at once from the stand. Quite a number of the congregation retired to hear the sermon.

Elder Z. T. Whiteside, chairman, read the following report on Education:

Everybody knows that knowledge is power. Therefore, there should be a general diffusion of education, because it increases our efficiency or potency for good. Education means development—physical, mental, moral, æsthetical, and religious. The head, the heart and the hand should be thoroughly disciplined and trained. The faculties of the mind should be completely developed, so as to enable one to think long and accurately. Education is an equipment essential to the accomplishment of the greatest good. Money spent for it is a profitable investment, non-taxable, and always at hand. To society it is one of the greatest ornaments. No greater accomplishment can be given to our children than a religious education, except it be true piety itself. A proper application of knowledge is wisdom. "A wise man layeth up knowledge." Experimental, religious knowledge is most valuable, because in God and in Christ "are hid all the treasures of wisdom and knowledge."

The education of our girls should be made equivalent in profundity to that of their more favored brothers.

Superficiality in culture should be discarded. The spirit of education must be fostered, augmented, cultivated and appreciated, and our male and female institutions patronized and built up. The aspirations of the young must be encouraged; sacrifices on the part of parents in behalf of their children must be made. Respectfully,

Z. T. WHITESIDE, Chairman.
J. K. GIBBS,
P. P. PRICE,
E. L. MORRIS,
J. A. THORN,
Committee.

The subject having been previously discussed, was adopted without further remarks.

The Committee on Temperance reported:

We, your Committee on Temperance, submit the following:

We rejoice to know that the cause of temperance is making some progress in our bounds. Our churches are taking a stronger stand than ever before against the manufacture, sale and use of intoxicating liquors; but, while this is so, the number of distilleries has increased. These men have set up among us their business which will destroy our boys and increase the number of widows and orphans in the land. We ad-

vise our churches to use all their influence against this evil. Let the world furnish all the material—men and means—to prosecute this soul-destroying work. Let no Baptist be found taking part in this work, by store-keeping, signing bonds for others, or giving it their influence in any way. "Be ye temperate in all things." "No drunkard shall enter the Kindom of Heaven." "Abstain from all appearance of evil."

L. L. DECK, Chairman.
R. P. GEER,
WM. FLYNN,
S. J. COWART,
Committee.

J. S. Canady spoke to the report.

H. Portrum offered the following in answer to the query from Bethel Church, which was on motion made a part of the report on temperance:

In answer to the query from Bethel Church—

Resolved, That this Association will not fellowship any Church that will retain among its membership any person who will aid or abet by selling any products of the farm, or by Government store-keeping, or in any other way assist in the manufacture or sale of spirituous liquors.

H. PORTRUM.

Remarks by C. B. Justice, H. Portrum, L. L. Deck, H. D. Harrill, T. C. Page and J. W. Morgan.

The report as amended was adopted.

The preachers present pledged themselves not to serve any church as pastor that should persist in violating the spirit of the foregoing report.

A. L. Grayson, treasurer, read his annual report. The following brethren were appointed to audit same, viz: J. S. Canady, T. C. Smith and W. L. Lynch. (See report elsewhere.)

C. B. Justice read the following preamble and resolution, which was unanimously adopted:

WHEREAS, During the past year Mrs. Betha Bryan Bostic, wife of Elder G. P. Bostic, our Missionary to China, has been called by the God whom she served to an "Inheritance incorruptible, undefiled, and that fadeth not away"—leaving a little daughter, "Adelaide," aged twenty months, who has been sent by her grief-stricken father back to the United States, to be raised and educated. She is at present sufficiently cared and provided for by anxious and willing relatives; but feeling our responsibilities and obligations, and wishing to assure brother Bostic and his child of our sympathies and willingness to look after, and, if necessary, to care for this precious child; therefore

Resolved, That we accept this child, "Adelaide Bostic," the motherless babe of G. P. Bostic, Missionary to China, as the daughter of the Green River Baptist Association, hereby assuring both brother Bostic and "Adelaide" of our sympathies; and authorize her, if the time should ever come when she may need assistance, to come to us with the assurance that we will afford the needed help as God shall give us the ability.

C. B. JUSTICE.

J. H. Taylor read report on deceased ministers:

We feel truly thankful to our Heavenly Father that, during the past year we have lost none of our ministers by death. We find that no suitable memorial either of Elder A. O. Lynch or Elder Wm. Harrill has been published. We learn that an extended sketch of the latter will appear this year in the history of Mountain Creek Church, of which he was for several years the pastor.

Your committee recommend the appointment of a special committee to write a suitable obituary of Elder A. O. Lynch, and submit the same at next meeting of your body. Cheerfully submitted.

J. H. TAYLOR, Chairman,
R. S. OWENS,
A. W. MORGAN,
A. B. MASHBURN,
THOMAS F. HAWKINS,
Committee.

The report was adopted. Committee appointed: J. C. Sorrels, H. Portrum and A. L. Rucker.

Report on History read by A. L. Rucker:

Your Committee on History of the Green River Association, as suggested by the church at Rutherfordton, and sketches already prepared of White Oak and Mountain Creek churches, beg leave to submit,

1st. We recommend that the Histories of White Oak and Mountain Creek Churches, which have already, by order of this Association, been written, be published in connection with the minutes of your body this year. To do this it will be necessary to increase the minute fund on hand to at least twenty dollars more, and we hope your body will take some action to secure this additional sum.

2d. We recommend that the present plan of writing separately the histories of the churches be discontinued, and that the churches consider the matter of writing a history of the Association during the next year; and that the body at its next session take some definite action in relation to this matter. Respectfully submitted.

R. P. GEER,
Z. T. WHITESIDE,
J. C. SORRELS,
A. L. RUCKER,
Committee.

Remarks by H. Harrill. C. B. Justice, I. M. Frady, J. C. Sorrels, Z. T. Whiteside, R. P. Geer and A. L. Rucker.

The report was adopted.

A. L. Grayson read report on finance:

We report from the churches $67.55 for minutes, and recommend that the clerk be paid ten dollars for his services, and that he furnish blank letters to the churches, and have minutes printed with remainder $57.55.

A. L. GRAYSON,
H. PORTRUM,
J. B. BLANTON,
Committee.

The report was adopted.

Adjourned to 9:30 to-morrow.

Benediction by Elder Z. D. Harrill.

FOURTH DAY.

SATURDAY, October 4th, 1890.

MORNING SESSION.

Met at 9:30.

Hymn—"All hail the power of Jesus' name."

Lesson—1st Cor. 13, by Moderator.

Prayer—Elder J. R. Denton leading.

Association called to order by Moderator.

Called for additional delegates, and enrolled Elder J. R. Denton, of Dysartsville church.

Minutes of yesterday read and adopted.

On motion, L. L. Deck, chairman, J. W. Morgan and H. Portrum were appointed a committee to re-district the Association.

J. R. Denton, H. D. Harrill, C. B. Justice, M. M. Landrum and A. L. Rucker were appointed corresponding messengers to the King's Mountain Association, which convenes at Waco Baptist church on Tuesday before the fourth Sabbath in September, 1891.

On motion, correspondence with the Catawba Association was suspended for the present.

The hour of 10 a. m. having arrived, the special order—the consideration of the subject of the Baptist Orphanage—was announced.

T. C. Smith read as follows:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction." "Judge the fatherless, plead for the widow." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh."

We how have at the Baptist Orphanage at Thomasville one hundred and thirty children. During the past year one house has been finished and filled with children; and, at this time, two other houses are in process of construction. There are, perhaps, five hundred of the orphan children of our brethren and sisters in North Carolina that ought to be provided for at this orphanage. Let us enlarge our contributions for this work.

C. B. JUSTICE, Chmn.,
R. H. MOORE,
T. C. SMITH,
D. W. A. COWAN,
A. SILVER,
Committee.

J. S. Canady and C. B. Justice spoke to the report, which was adopted.

The following list of subscribers with the cash was obtained for "Charity and Children," a weekly paper, by the orphans at Thomasville, N. C.:

Elder M M Landrum, Marion; L L Deck, Pescud; Elder H D Harrill, Forest City; P P Price, Marion; T C Smith, Rutherfordton; A L Grayson, Rutherfordton; Mrs E J Rucker, Green Hill; Elder Z T Whiteside, Uree; J H Morgan, Otter Creek; W M Mashburn, Old Fort; R H Moore, Old Fort; Elder J C Sorrels, Bridgewater; N C Jones, Old Fort; Miss Mary Wells, Rutherfordton; R S Owens, Rutherfordton; J A Hodge, Rutherfordton; W H Taylor, Dysartsville; J F Morgan, Sugar Hill; Miss Sue R Morgan, Old Fort; Elder C B Justice, Rutherfordton; J S Canady, Rutherfordton; Miss Lou Morris, Sugar Hill; Miss M C Morgan, Dills; Mrs M M Morris, Nealsville; Z V Morris, Nealsville; A A Rucker, Rutherfordton. Total $26.

Beside these, a hat collection was taken for the orphans, amounting to four dollars.

The committee on religious services announced that Elder J. C. Blalock would preach at once—11 o'clock—and

that Elder Z. T. Whiteside would preach immediately on the re-assembling of the Association at 1 p. m.

Elder C. B. Justice read that part of the report of the Missionary and S. School Board which relates to Sunday Schools. (See report in Wednesday's proceedings.)

J. S. Canady proposed to amend by adding the pastors of all the churches, and one additional delegate from each church to the representatives of the S. School Conference recommended in the report.

The amendment was adopted.

Z. T. Whiteside, J. S. Canady, J. C. Sorrels, W. H. Glover and C. B. Justice spoke.

The report on Sunday schools as amended, was adopted. The committee appointed under this report on time and place were:

R. P. Geer, chairman, S. J. Cowart, T. C. Page, J. S. Canady, R. K. Wilson, J. R. Denton and H. P. Lynch.

Adjourned one hour.

EVENING SESSION.

Met at 1 o'clock.

Hymn—"I need Thee every hour."

Association called to order by Moderator.

A motion by W. H. Rucker to limit discussions to one-half the time allowed by Rules of Order, was lost by a majority of one.

The special order of Home Missions was considered. The clerk read from report of Mission and S. School Board under the head of "Home Missions."

On motion to adopt, Elder M. M. Landrum addressed the Association.

The clerk read the following, which he offered as an amendment to this part of the report:

Resolved, That the Board of Missions and Sunday Schools be, and are hereby instructed, to lay before the churches of this Association the needs of the Home Mission Board of the Southern Baptist Convention, and use their best endeavors to raise not less than one hundred and fifty dollars for its support. A. L. RUCKER.

The amendment first, and then the report as amended, was adopted, after remarks by C. B. Justice.

The report on redistricting the Association was submitted by H. Portrum:

We, your committee on redistricting, beg leave to submit the following:

District No. 1.—1 Beulah, 2 Big Level, 3 Bill's Creek, 4 Chimney Rock, 5 Columbus, 6 Cooper's Gap, 7 Green's Creek, 8 Green River, 9 Montford's Cove, 10 Piney Knob, 11 Pleasant Grove, 12 Pleasant Hill, 13 Rock Spring, 14 Rutherfordton, 15 Shiloh, 16 Silver Creek, 17 Stone Mountain, 18 White Oak.

District No. 2.—1 Bethel, 2 Bethlehem, 3 Bridgewater, 4 Camp Creek, 5 Cane Creek, 6 Catawba, 7 Cherry Springs, 8 Clear Creek, 9 Dysartsville, 10 Hall Town, 11 Harmony Grove, 12 Macedonia, 13 Marion, 14

Mountain Creek, 15 Mount Vernon, 16 Old Fort, 17 Round Hill, 18 Turkey Cove, 19 Zion Hill.

L. L. DECK, Ch'n,
J. W. MORGAN,
H. PORTRUM,
Committee.

The report was adopted.

H. Portrum made a statement in reference to a deficit of about $18.50 in minute fund.

The following additional sums were obtained:

J. C. Sorrels, 80c.; P. P. Price, $1.00; J. W. Price, Dysartsville, 10c.; M. M. Landrum, 25c.; Hall Town Church, per C. B. Justice, $1.00; Hall Town Church, per G. W. Crawford, 50c.; H. D. Harrill, 25c.; H. P. Lynch, Cuba, 25c.; A. W. Hogan, Bethel Church, 10c.; Old Fort Church, 25c.; R. P. Geer, 50c.; R. K. Wilson, Mt. Vernon, 50c.; Bethlehem Church, 50c.; Catawba Church, 25c.; T. F. Hawkins, 8c.; Zion Hill Church, 25c.; Shiloh Church, 20c.; Pleasant Hill Church, 50c.; Piney Knob Church, 50c.; J. H. Taylor, 25c.; Montford's Cove Church, per Morgan and Frazier, 45c.; Harmony Grove Church, 50c.; R. P. Hollifield, Armstrong, 10c.; J. F. Morgan, Bethel Church, 10c.; Chimney Rock Church, 5c.; Cooper's Gap Church (due) $1.00; Big Level Church (due) 50c.; D. P. Lowdermilk, Fonta Flora, 10c.; S. E. Poteat, Bethel Church, 25c.; Camp Creek Church; 10c.; Bridgewater Church, 25c.; Wm. M. Blanton, 20c.; Green's Creek Church, 45c.; Isaiah Raburn, Bethel, 10c.; D. C. Frazier, Otter Creek, 10c.; J. R. Walker, Vernon, 10c.; G. E. Erwin, Vernon, 10c.; Rutherfordton Church, $1.00. Total, $13.98. This with the amount reported in the letters from the churches makes a grand total of $67.55 for Minutes.

R. P. Geer read the following report for the Committee on Sunday School Conference, which was adopted without remarks:

Your Committee on Time and Place for Sunday School Conference submit the following:

Time—Friday before 5th Sunday in November next.

Place—Mountain Creek Church.

Respectfully submitted,

R. P. GEER, Chmn.
S. J. COWART,
T. C. PAGE,
J. S. CANADY,
R. K. WILSON,
J. R. DENTON,
H. P. LYNCH,
Committee.

Elder J. C. Sorrels read:

Your Committee on State of Religion report as follows:

We are glad to report progress in the Master's Kingdom. The churches have had, with few exceptions, at some time during the past year, revivals resulting in 318 additions to the churches composing this Association by baptism. Brethren, let us work, watch and pray—give more to the cause of Christ, and heed the loud and heart-moving Macedonian cry, as it is borne on the wings of every breeze.

J. C. SORRELS, Chmn.,
W. H. TAYLOR,
I. M. FRADY,
J. W. MORGAN,
H. P. LYNCH,
Committee.

On motion of W. H. Rucker, it was ordered that the collection to-morrow be applied to Home Missions.

The Committee on Nominations, through their chairman, reported—

Your Committee on Delegation recommend the appointment of Elders M. M. Landrum, C. B. Justice, J. C. Sorrels, H. D. Harrill, J. R. Denton, and Brethren A. L. Rucker, A. L. Grayson, H. Portrum, L. L. Deck and M. H. Justice as delegates to the State Baptist Convention to be held at Shelby, beginning on Wednesday, November 12, 1890. We recommend Elders M. M. Landrum and C. B. Justice as delegates to the Southern Baptist convention, which meets at ———

Respectfully submitted,

R. K. WILSON, Chmn.
M. G. PENDERGRASS,
W. W. SORRELS,
J. W. NANNEY,
R. P. HOLLIFIELD,
Committee.

The report was adopted.

The following by Elder J. H. Taylor was read and adopted with enthusiasm:

Resolved, That the thanks of this body are due, and hereby tendered, to the kind brethren and sisters of this church, and to the community generally, for the hospitable manner in which they have entertained the delegates of this Association during the present session.

J. H. TAYLOR.

The clerk read the following:

Resolved, That this Association hereby tenders to Elder M. M. Landrum, the honored, pious and consecrated Moderator, its sincere thanks for his courteous, punctual and impartial management of all the business of the body, and pray God's richest blessings on him and all his charges.

J. C. SORRELS.

C. B. Justice thought the above a bad precedent, but it was adopted "all the same."

It was agreed that the next union meeting be held with the church at Mount Vernon, beginning on Friday before the fifth Sunday in November, 1891. All the preachers in the Association were appointed to attend.

A motion by Elder J. R. Denton, to hold union meetings on every fifth Sunday, was lost.

The Committee on Religious Exercises reported the following as the preachers for to-morrow:

10 A. M.—Elder Z. D. Harrill.
11 A. M.—Elder C. B. Justice.
2 P. M.—Elder M. M. Landrum.

A motion to adjourn was made by Elder H. D. Harrill.

Elder C. B. Justice talks pathetically.

Elder J. C. Blalock, of the Mitchell county Association, compliments the Green River, tells where he lives, and cordially invites the brethren to visit his Association and to help to advance the Lord's cause among his mountain churches.

Elder J. C. Sorrels introduced Elder D. P. Lowdermilk, of the Catawba Association, as a convert from Methodism and a "jewel."

Elders J. L. Shinn and N. T. Bowden, of the Catawba, and G. W. Settlemire, of the Green River, were also recognized.

A collection of $4.50 was taken for Zion Hill Church, which was handed to Elder G. W. Settlemire, pastor.

Elder C. B. Justice prayed, and while the congregation sang "Old Time Religion," the brethren engaged in taking the parting hand.

The Association then adjourned to meet again with the Baptist Church at Rutherfordton on Thursday, October 1, A. D. 1891. ELD. M. M. LANDRUM, Moderator.

ADIN L. RUCKER, Clerk.

SUNDAY SERVICES.

OCTOBER 5TH, 1890.

At 10 A.M. Elder Z. D. Harrill preached. Text—"And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it."—Numbers 13:30.

Elder C. B. Justice followed at 11 A.M. Text—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges 5:23.

At the close of this sermon a collection of $34.09 was taken for Home Missions.

At 2 P.M. Elder J. L. Shinn preached the closing sermon from 1st Corinthians 15:1—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand."

The congregation on Sunday was estimated at from two to three thousand persons. The preaching was good, and the entire session was more than usually harmonious.

CLERK.

Constitution of the Green River Baptist Association.

This Association shall be known as the Green River Baptist Association, and shall be composed of Baptist churches whose articles of faith and constitutions are in harmony with those of the Association.

Each church shall be allowed a representation of two delegates, in addition to their regular ordained ministers, and every church of over fifty members shall be allowed one additional delegate for every fifty additional members.

The primary objects of the Association shall be to encourage and support Wake Forest College; to educate young men called of God to the ministry and approved by the churches to which they belong; to encourage education among the people of the State; to support the Gospel

in the destitute portions of the State and of the Southern Baptist Convention; to send the Gospel to the nations that have it not; to encourage the distribution and study of the Bible and a sound religious literature; to assist Baptist churches in the erection of houses of worship; to encourage the proper care of indigent orphan children and destitute and aged ministers of the Gospel; to encourage the organization and support of Baptist Sunday Schools, and to co-operate with the Baptist State Convention in all its departments of labor.

This Association shall meet annually on Thursday before the first Sabbath in October.

The officers of the Association shall be a Moderator, Clerk and Treasurer, who shall be elected by the Association and continue in office until their successors are elected.

The Moderator shall preside or fill the chair, by calling some member of the body thereto, and enforce order in accordance with Mell's Parliamentary Practice.

The clerk shall record the proceedings, conduct the correspondence and publish and distribute the minutes.

The Treasurer shall receive all funds contributed by the churches or individuals to the objects of the Association, receipting the contributors for the same, and forward all contributions to their proper destination, and make a full report of all receipts and disbursements to the Association at its annual sessions, and on retiring from his office turn over to his successor all moneys, papers and books belonging thereto.

There shall be appointed by the Association at each session a Board of Missions and Sunday Schools, consisting of one member from each church belonging to the Association and several other brethren living in Rutherfordton or its immediate vicinity, five of whom shall constitute a quorum, which, during the intervals between the meetings of the Association, shall have charge of the various interests and objects fostered by the Association, and shall encourage the churches to give liberally thereto; and shall make a full report of its work, including such suggestions relative thereto as it may think advisable, to the Association at its annual sessions.

The President, or, in case of his death or disqualification, any three members of the Board, may call a meeting thereof.

This Constitution may be changed or amended at any annual session by two-thirds of the representatives present voting in the affirmative.

C. B. JUSTICE.

Association Covenant.

ARTICLE 1. We believe in one only living and true God, and that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe immersion is the only spiritual mode of baptism.

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do, for and in behalf of the churches which we represent, covenant and agree, and give ourselves up to each other in church and Christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

Rules of Order.

RULE 1. Every meeting of business shall be opened and closed with prayer, either by the Moderator or some brother whom he shall appoint.

2. Each speaker shall arise and address the Moderator on any subject to be discussed.

3. No motion shall be debated unless seconded. No member shall speak more than twice (twenty minutes each,) on the same motion without special leave of the Association.

4. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

5. Every question shall be decided by the living voice, unless otherwise directed.

6. During the hours of business all private conversation, walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

7. The names of members shall be called each day previous to proceeding to business.

8. All resolutions shall be reduced to writing, signed by the mover, and handed to the moderator or Clerk before they are debated.

9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table, or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

10. When a motion has once been made and carried in the affirmative or negative, it shall be in order for any member who voted with the majority to move for reconsideration thereof on the same day.

11. When the reading of any paper is called for, and objected to by any member, it shall be determined by a vote of the Association.

12. No member shall absent himself in time of business, unless he be sick and unable to attend.

13. All questions, except such as relate to the Constitution, shall be decided by a majority vote.

14. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

Order of Business of Green River Association.

1st, Fix time of meeting and adjourning.

2d, Call for messengers present without letters from their churches.

3d, Call for application for membership in this body.

4th, Appoint committees on Preaching and Finance.

5th. Recognize, in their official capacity, any present who may represent general denominational interests.

6th, Call for correspondents, renewing the call at the opening of each morning session.

7th, Invite ministers of our denomination to seats with us, renewing the call at the opening of each morning session.

8th, Appoint committees on State of Religion, State, Home and Foreign Missions, Sabbath Schools, Temperance, Education, Orphanage, Deceased Ministers, Nominations in State and Southern Conventions, urging reports soon as possible.

9th, Miscellaneous business.

10th, Appoint a brother of the church to which he belongs, beginning with oldest church, to write a historical sketch of same.

11th, Give an opportunity to present the claims of Foreign, Home and State Missions, and Orphanage, with any other general interest supported by this body.

12th, Fix time and place of next meeting, and appoint the introductory preacher and alternate; also the minister to preach the missionary sermon.

13th, Arrange general (or union) meetings.

14th, Appoint correspondents to other bodies.

15th, Call for reports of committees.

16th, Elect delegates to State and Southern Baptist Conventions.

17th, Elect Executive Board, provided for in Constitution.

18th, Arrange for printing, distributing Minutes and paying Clerk.

19th, Adjourn.

TREASURER'S REPORT.

Received as follows:

	State Miss.	For. Miss.	Home Miss.	Education.	Orphanage
Bridgewater Church	$ 12 50	$ 5 00	$	$ 3 00	
Big Level		5 01			
Bill's Creek		10 08			
Bethel	5 00	10		1	
Bethlehem	2 50	5	4		
Beulah	2 30	2 02			
Camp Creek	3 15	3 25	1 15		
Cane Creek	2 00		2		
Chimney Rock		1 85			
Cool Spring (Forest City)	5 00	25 00		2 50	
Cooper's Gap	5 00	10 00			
Clear Creek	3 55	30			
Catawba	1 00	2 00			
Dysartsville	42	14 40	2 55		
First Broad	5 00	10			85
Floyd's Creek	2 50	10			
Green River	3 01	10	2 03		
Green's Creek	2 02	10			
Hall Town			1 15		
Holly Springs	1 00	1 00			20
Harmony Grove	2 09	3 00			
Marion	10 50	18 31			
Montford's Cove	5 05	20 05	5 05		
Do. M. and D. Meeting		2 80	2 80		
Mountain Creek	10 00	30 00	6 40		
Macedonia	50				
Mt. Lebanon	2 00	5			
Mt. Pleasant		4			1 80
Mt. Vernon	10 00	16 35	7 00		50
Mt. Zion		5 50			
Old Fort	5 00	5			
Piney Knob	2 00	5 14	1 65		2 50
Pleasant Hill	4 60	15 95	12 37		
Pleasant Grove		3 18			
Round Hill	5 25	4 05	2		
Rutherfordton	31 36	150	30 04	10 01	28 21
Rutherfordton, for S.S. Board, $10 01					
Rock Spring	4 00	5			
Shiloh	5 35	9			
Stone Mountain	2 00	75			
Silver Creek	2 00	5 20			
White Oak	5 00	10			
Zion Hill	66	5			
Rev. M. M. Landrum		10			
Rev. T. Bright		5 00			
J. W. Davis		1			
H. Portrum		5			
Mrs. E. Grayson	1 00	1			
Erwin's School House		1			
Collection at Association	16 30	10 08	34 29		33
Collection in 1889		20 06			
Total	$180 61	$511 33	$114 48	$16 51	$67 06

S. S. Board	*$10 01*	
Grand Total		*$900 00*
Received on pledges of 1889:		
Rev. W. H. Logan		*$2 80*
A. P. Sorrels		*1*
R. S. Owens		*1 20*
		$5 00
Paid to Rev. J. C. Sorrels on salary of 1889	*$13 89*	

We find that A. L. Grayson, Treasurer, has paid over as follows:

For State Missions, to Rev. J. C. Sorrels	*$180 61*
For Foreign Missions, to J. D. Bonshall, Treasurer Baptist State Convention	*511 33*
For Home Missions, to J. D. Bonshall	*114 48*
For Ministerial Education, to J. D. Bonshall	*16 51*
For S. S. Board, to J. D. Bonshall	*10 01*
For Orphanage and to Treasury of Orphanage	*67 06*
Total	*$900 00*
Also to Rev. J. C. Sorrels on salary for 1889	*$13 89*

J. S. CANADY,
W. L. LYNCH,
T. C. SMITH.

All of which is respectfully submitted.

A. L. GRAYSON, Treasurer.

CHURCHES.	PASTORS AND THEIR POST OFFICES.	CLERKS AND THEIR POST OFFICES.	Sab. of Preach	Baptized.	Rec'd by Letter.	Restored.	Dis. by Letter.	Exclud'd	Died.	Males.	Females.	Total.
Bethel	B B Harris, Cuba	E G Goforth, Nealsville	2		1		1	6		87	147	234
Bethlehem	H D Harrill, Forest City	N Souther, Old Fort	1	5			1	1		24	51	75
Beulah	A T Jones, Swain, S C	A L Pitman, Mill Spring	4	16	14		1			21	30	51
Big Level	J H Taylor, Dimsdale	O L Wilson, Mill Spring	3	10	6	3	1	6		45	61	106
Bill's Creek	B B Harris, Cuba	J F Logan, Ayr	1	14	3	2	4	2		46	119	165
Bridgewater	M M Landrum, Marion	J C Price, Marion	2							3	7	10
Camp Creek	H D Harrill, Forest City	B Biggerstaff, Trio	2	4	3	1	2		5	38	71	109
Cane Creek	S A Bridges, Forest City	D W A Cowan, Patton's Home	4		2		2	2		17	29	46
Catawba	G W Settlemire, Old Fort	M A Harvey, Old Fort	1	1	1			2		12	18	30
Cherry Springs	G A Bartlett, Black Mt	T L Bird, Old Fort	2				1	2		13	19	32
Chimney Rock	R Huggin, Bat Cave	W M Henderson, Chimney Rock	4	6	2	1	3	1		14	27	41
Clear Creek	J C Sorrels, Bridewater	C P Rader, Greenlee	4	1	2					11	22	33
Columbus*	O Bartow, Gowansville, S C	G B Hampton, Columbus	4		1		3			36	58	94
Forest City	G W Rollins, Forest City	E H Byars, Forest City	1	24	7		13	6	1	57	88	131
Cooper's Gap	J H Taylor, Dimsdale	W W Gibbs, Dimsdale	4	41	6	4	4	6	5	100	171	271
Dysartsville	H D Harrill, Forest City	W H Taylor, Dysartville	3	3	3		8	4		58	99	157
First Broad	Wm Hull, Wartman	J L Gamble, Gamble's Store	1	32		6		1	2	70	114	184
Floyd's Creek	T J Moss, Factory	T C Harris, Island Ford	1	6	4			1	3	47	62	109
Green River	A T Jones, Swain, S C	J J Ridings, Poor's Ford	2	1	6	1	4	3	2	53	83	136
Green's Creek	A T Jones, Swain, S C	G R Fegans, Clover	3				18	2		33	63	96
Hall Town*	J C Sorrels, Bridgewater	Geo Lackey, Marion	1		3					2	9	11
Harmony Grove	Z D Harrill, Ellenboro	A J Hensley, Rocky Pass	4	3	1		6	2		24	34	58
Holly Spring	A McMahan, Hamrick	J G Snyder, Hamric	4	4	6	1	3	2		30	37	68
Macedonia	A B Mashburn, Nealsville	B E Walkins, View Mountain	4	1			1	2		13	17	30
Marion	M M Landrum, Marion	B B Price, Marion	1&3	4	6		4	3		18	38	56
Montford's Cove	C B Justice, Rutherfordton	J W Morgan, Otter Creek	3	5	2		3	1	2	55	122	177
Mt. Creek	T Bright, Forest City	J W Lewis, Darlington	3	17	5	1	11	1	1	110	141	251
Mt. Lebanon	T J Moss, Factory	T F Toms, Washburn	3	7			14	1		30	51	81
Mt. Pleasant	T J Moss, Factory	T J Goforth, Forest City	2	7	12	1	7	3		50	64	114
Mt. Vernon	G W Rollins, Forest City	R G Freeman, Britain	4	12	8	2	22	10	4	107	151	258
Mt. Zion	R A Hawkins, Sharon	J B Price, Hodge	2	4			1		1	13	48	61
Old Fort	M M Landrum, Marion	Wm M Mashburn, Old Fort	4		4					14	22	36
Piney Knob	Z D Harrill, Ellenboro	J B Elliott, Ayr	1	10	3		8	4		28	55	83
Pleasant Hill	C B Justice, Rutherfordton	G H Davis, Rutherfordton	1	13	9	3	16		2	41	53	94
Pleasant Grove	H D Harrill, Forest City	A F Morgan, Otter Creek	4	12	11			1	1	31	34	65
Rock Spring	Z T Whiteside, Uree	A S Whiteside, Ayr	2	6	10	2	3	4	3	27	47	74
Round Hill	H D Harrill, Forest City	Wm M Nanney, Cuba	2	9			20	3	2	66	120	186
Rutherfordton	C B Justice, Rutherfordton	T C Smith, Rutherfordton	2&4	20	17	3	8	3	5			179
Shiloh	W F Sorrels, New Prospect, S C	N Scoggin, Rutherfordton	3	1	5		25		1	90	147	237
Silver Creek	Elbert Jackson, Turner	Wm M Justice, Mill Spring	2	2	2	1	8	4	1	48	79	127
Stone Mountain	G A Bartlett, Black Mt	C M Nanney, Stone Mountain	4		1		5	4	1	30	65	95
Turkey Cove	J C Sorrels, Bridgewater	T P Quinn, Armstrong	2		1			1	1	12	42	54
White Oak	Z T Whiteside, Uree	J C Foster, Mill Spring	1	16	8		3	3	1	44	66	110
Zion Hill	G W Settlemire, Old Fort	W C Wall, Greenlee	3	1	1		1	1		16	23	39
				318	174	32	235	97	43			4660

*Not represented—estimate of 1889.

FINANCIAL TABLE.

CHURCHES.	Pastor's Salary.	Church Expenses.	Baptist Orphanage.	State Missions.	Home Missions.	Foreign Missions.	Other Objects.	Building Purposes.	Minutes.	Total.
Bethel	$75	$ ----	$3 04	$5	$ ----	$10	$8	$ ----	$1 80	$102 84
Bethlehem	50	----	----	2 50	4	5	5 31	----	90	67 71
Beulah	25 75	----	----	1 90	----	2	9 15	----	45	39 25
Big Level	25 70	----	----	2	----	5	4	----	1 10	37 80
Bill's Creek	33	----	----	----	----	10	----	----	2 10	45 10
Bridgewater	100	----	----	12	----	5	3	35	80	155 80
Camp Creek	63	----	----	3 15	1 15	3 25	4 10	----	90	75 55
Cane Creek	----	----	----	2	2	----	----	----	45	4 45
Catawba	20	----	----	1	----	2	----	10	15	33 15
Cherry Spring	15	----	----	----	----	----	----	----	50	15 50
Chimney Rock	12	----	----	----	----	1 85	----	----	----	13 85
Clear Creek	----	----	----	1 75	----	1 50	----	----	30	3 35
Columbus*	----	----	----	----	----	----	----	----	----	----
Cooper's Gap	57	----	----	5	----	10	18 35	----	1 10	91 45
Dysartsville	27 20	----	----	42	2 55	14 40	60	----	85	46 02
First Broad	50	----	85	5	----	10	----	----	65	66 50
Floyd's Creek	----	----	----	2 50	----	10	----	----	85	13 35
Forest City	80	20 50	----	5	----	25	75	----	1 90	207 40
Green's Creek	31 50	----	----	2 02	----	10	6 80	----	45	50 77
Green River	35	----	----	3	2 03	10	1 90	----	1 40	53 33
Hall Town*	----	----	----	----	----	----	----	----	----	----
Harmony Grove	32 25	----	----	2 09	2	6	8	2 25	90	53 49
Holly Springs	----	----	----	----	----	----	----	12	55	12 55
Macedonia	----	----	----	50	----	----	----	----	60	1 10
Marion	300	18 50	1 85	14 40	----	18 76	15 83	15	1 50	386 24

Montford's Cove	60	----	----	9 25	9 25	20	3 56	700	1 40	803 46
Mountain Creek	90	----	----	10	6 40	30	40 95	------	11 50	188 85
Mt. Lebanon	------	5	----	2	----	5	-----	------	1	13
Mt. Pleasant	------	----	1 80	-----	----	4	-----	85 10	90	91 80
Mt. Vernon	86	21 05	2 50	10	7	16 35	8 82	------	2 55	154 27
Mt. Zion	30	----	----	3 10	----	5 50	-----	------	65	39 25
Old Fort	75	----	----	5	----	6	2	------	75	87 75
Piney Knob	40	----	----	2 08	1 65	5 14	11 72	97	1 10	157 69
Pleasant Hill	60	----	----	4 60	12 30	15 95	1 50	------	2	96 35
Pleasant Grove	40	----	----	2	----	3 18	-----	150	80	195 98
Rock Spring	40 75	----	----	4	----	5	-----	------	1 25	51
Round Hill	34 70	----	----	5 25	2	4 05	-----	------	1 50	47 50
Rutherfordton	200	40	20	30	30	150	30	110	4	614
Shiloh	------	25	2 35	-----	----	8 95	-----	------	1 50	37 75
Silver Creek	27	----	----	1 45	1	5 20	5 25	------	1 00	40 90
Stone Mountain	27 10	----	----	2	----	75	-----	------	1	30 85
Turkey Cove	7 35	----	----	-----	----	5 35	-----	60	90	73 60
White Oak	50	----	----	5	----	10	33	------	1 35	99 35
Zion Hill	30	----	----	66	----	5	-----	------	35	36 01
Total	$1920 30	$130 05	$32 39	$167 62	$83 33	$464 18	$298 84	$1276 35	$55 50	$4433 91

*Columbus and Hall Town not represented.

S. S. STATISTICS.

CHURCHES.	SUPERINTENDENTS AND THEIR POSTOFFICES.	Scholars.	Teachers.	Total.	Papers Taken.	Contributions.
Beulah	R.P.Pitman, Mills Springs, N.C.	35	5	40	8	----
Big Level	R. L. D. Gilbert, Poplar Grove	45	6	51	32	3 95
Bill's Creek	Wm. Flinn, Tiger	40	7	47	--	----
Camp Creek	T. G. Johnson, Trio	60	6	66	44	2 65
Catawba	A. B Frady, Old Fort	20	5	25	--	----
Cherry Spring	P.C.Harmon, W.H.Gilliam, do.	50	7	57	60	4 37
Chimney Rock	Wm. M. Henderson, Ch.Rock,	27	5	32	--	1 85
Clear Creek	David Boyd, Garden City,	25	5	30	--	----
Cooper's Gap	H. H. Gibbs, Dimsdale	86	9	95	56	3 28
First Broad	A.W. Hunt, Gamble's Store	106	10	116	141	4 50
Forest City	J. W. Davis, Forest City	60	8	68	96	27 46
Green's Creek	D. F. Ezell, Collinsville	47	6	53	190	3 20
Green River	T. C. Page, Poor's Ford	50	8	58	36	10 97
Harmony Grove	A. P. Sorrels, Bridgewater	40	5	45	40	8 85
Holly Springs	Clingman Smith, Hamric	65	10	75	8	2 50
Marion	B. B. Price, Marion	30	3	33	1	25 00
Montford's Cove,	E. C. Harris, Otter Creek	85	3	88	43	6 73
Mt. Lebanon	Wm. Grayson, Washburn	47	1	48	--	----
Mt. Pleasant	B. McMahan, Forest City	35	5	40	--	----
Mt. Vernon	N. J. Rollins, Rutherfordton	112	15	127	66	4 82
Mt. Zion	Joseph Bracket, Holly Bush	73	10	83	51	3 00
Old Fort	J. F. Landes, Old Fort	50	6	56	90	20 00
Piney Knob	W. L. Bland, Cuba	46	8	54	21	2 68
Pleasant Grove	John Hill, Ayr	20	8	28	--	----
Pleasant Hill	Eld. E. L. Taylor, Mack	39	6	45	40	4 78
Rutherfordton	Dr. W. L. Lynch, Ruth'rf'ton	90	7	97	48	50 00
Silver Creek	J. M. Hamilton, Bright's Cr'k,	44	8	52	35	----
Stone Mountain,	C. M. Nanney, Stone Mount'n	25	4	29	30	----
Turkey Cove	W. A. Buchanan, Armstrong,	37	7	44	--	----
White Oak	J. P. Arledge, Mills Spring	55	8	63	36	12 00
		1544	201	1745	1179	202 59

Fourteen Churches make no report on S. S.

The following churches give the number of months kept open in the year:

Chimney Rock, 12; Marion, 12; Mt. Zion, 9; Old Fort, 12; Rutherfordton, 12.

The following churches give the average attendance:

Marion, 20; Mt. Zion, 50; Old Fort, 40; Rutherfordton, 56.

Volumes in library reported:

Old Fort, 40; Pleasant Hill, 18; White Oak, 90; Holly Spring, 2.

Echoes of the Churches, as Given in Their Letters.

Bethel Church submitted a query on the subject of Government Store-Keepers, which was fully answered in report on Temperance, which see.

Beulah wishes the brethren to pray for them that they may grow in the grace and love of the Lord Jesus Christ, and express a desire to advance in the Lord's work.

Bill's Creek and *Silver Creek* each invited the Association to convene with them next year, but neither of the requests were granted.

Bridgewater thinks the Association should defray the expenses of our delegates to the Southern Baptist Convention.

Cherry Springs complains that the pastor has not filled more than one half of his appointments; and begs the Association to send Elder J. C. Sorrels, or some one else, to preach to them, and give the assurance that they will do all they can to assist in his salary.

Chimney Rock has enjoyed several revivals. Six have been added to the church. Wish to be remembered in our prayers.

Cooper's Gap has had two revival meetings. Thirty-two additions in February and nine in August.

First Broad had a good meeting in August, resulting in thirty-seven additions to the church. They are trying to carry out the temperance resolution. This church, with *Forest City, Floyd's Creek, Mt. Pleasant, Holly Springs, Mt. Zion* and *Mt. Lebanon*, was dismissed to join twelve other churches recently dismissed from the Kings Mountain, in the formation of a new Association at Bethel, Rutherford county, Thursday, November 27, 1890.

Macedonia is carrying the temperance resolution. "The harvest truly is great, and the laborers few" in that community.

Marion—"Our pastor has paid ten dollars toward the salary of Bro. Bostic, which is not included in our financial exhibit of the church."

Montford's Cove has built a new house, costing $700.

Mountain Creek has enjoyed a gracious revival, and the spiritual condition of the church is good. The brethren contemplate building a new house during the next year.

Mount Vernon had a glorious meeting in July. Twelve new members were added, and the spiritual condition of the church is very good.

Old Fort also had a good meeting in July, and the church spiritually revived.

Pleasant Hill gained several members in a meering in July. The spiritual condition of the church is better than at any time within the past three years.

Rock Spring—"The church has been greatly revived, and we feel thankful to God for his blessings."

Round Hill, besides being greatly revived, gained nine new members in a meeting in August.

Rutherfordton has had two revival seasons, and "the church is in a growing and prosperous condition." They recommend the appointment of one brother in each church to get up material and forward to some one, whom the Association may designate as historian; and whose business it shall be to compile, from the material so furnished, a history of the Green River Baptist Association, for publication, and submit the same to this body at its next session. (See report on publication elsewhere.) This church, through the delegates, petitioned for the next meeting of this body. This request was granted.

Turkey Cove—Spiritual condition very low. "We ask the prayers of all God's people in our behalf."

White Oak has had two revival meetings, resulting in sixteen additions to the church.

Zion Hill—The spiritual condition of this church was greatly renewed in a meeting in August.

Please note:
P. 30 was a blank page

HISTORY

— OF —

WHITE OAK BAPTIST CHURCH,

(Formerly Green River)

POLK COUNTY, N. C., 1790 to 1891.

BY J. A. THORN.

To the Green River Association:

DEAR BRETHREN—At your session in 1889, I was appointed to write a History of White Oak Baptist Church. I hope the kind hearts of the Christian readers of this body will pardon all the imperfections of the document, as I am by no means a historian; and in the next place I have been compelled to gather my information from old and dilapidated Church books, embracing a period of more than a hundred years.

On the 12th day of April, 1798, we find an organized body of working Christians at Old Salem church, situated at that time on the ridge between Green and Broad rivers, about six miles south of Rutherfordton, and about twelve miles east of our present location. This church (Salem) was at that time under the pastoral charge of Rev. Joel Blackwell, and had for its clerk Richard Telding. How long this church had then been in existence, or to what Association it belonged, I have not been able to ascertain; but, in my opinion, it belonged to the Congaree Association, and like that Association itself, faded out of existence as the Green River sprang up, and the Bethel Association was built up out of the ruins of the Congaree. Here we lose sight of the Old Salem, as we find no account of it in any of the Associations.

Green River was, however, represented in the convention at Sandy Run in 1799; also, again in 1800, and it must have been at one of these conventions that the Broad River Association was organized, and we find that it held its first session in 1801 with Green's Creek church. Green River was represented in that body. We also find that Green River was one of the fourteen churches that was

dismissed from the Bethel Association to help to organize the Broad River in 1800; although it appears that the Green River Church, which was an arm of Old Salem, was not fully constituted at that time, as some of the old records refer to it as an "arm."

On the 4th day of February, 1806, the arm met and petitioned Old Salem to be dismissed from that church, and be constituted a church under the name of Green River, and sent as messengers to bear the petition brethren Burrel Pace, Richard Telding and Thomas Whiteside. This request was not granted, however, and the Green River church was not constituted until May 20, 1809, with a total membership of thirty-five, the presbytery consisting of Rev. Joel Blackwell, Perminter Morgan, John Blackwell, David Doyale, and John Dalton, from the respective churches of Bill's Creek, Salem, and Green's Creek.

In the early history of this church there seems to have been a great many church difficulties to settle, and "helps" were often sent for to assist in this work. But troubles of this kind were not alone confined to this church, for we find, just as often, requisitions on this church for "helps" to aid in settling difficulties in sister churches. The neighboring churches with which conference meetings were often held, and "helps" sent to and received from were: Bill's Creek, Buck Creek, Sandy Run, Green's Creek, Concord, French Broad and Salem, some of which were a long way off.

Notwithstanding the many troubles, trials and difficulties through which they passed, we still find Joel Blackwell a faithful pastor, with Solomon Taber the only deacon up to April, 1805, when John Ellison was ordained a deacon. Joel Blackwell remained as pastor until Sept. 8th, 1839, at which time Rev. S. G. Hamilton was called.

Brother Hamilton was born and raised in this vicinity, and joined the church at Green River in July, 1838; was licensed to preach in August of the same year, and was ordained to the full work of the gospel ministry on the 8th day of September following, and was called as pastor the same day. How long Brother Hamilton served as pastor we are unable to say, as we find no church records from 1841 to 1854. He preached the introductory sermon before the Broad River Association at its session at Concord in 1840, and wrote the circular letter at the same session on the subject of "Brotherly Love." He also preached the introductory sermon at the Green River Association in 1844. At some time during this period Bro. Hamilton moved to Alabama, where he remained till

about the close of the late war, when he returned to his native State. After remaining here only a few years he again emigrated to Kansas. He died about the year 1884 at his son's home in Missouri. Thus ended the life of a good man and a good preacher.

On the 10th day of April, 1841, the church met and heard a sermon from Rev. T. B. Justice. In August of that year the church sent a letter to the Broad River Association asking for a letter of dismission, which was granted, and this church helped to organize the Green River Association that year, at Montford's Cove, in November.

We find no record of the pastors' salaries, or any other church expenses for the first half century, except in one place in 1804, which record we here insert verbatim:

"SEPT. 15, 1804.—The arm met and proceeded to business, and took under consideration that there was a need for this arm to make up something for the support of the gospel, and did therefore agree to form an instrument of writing, and thereon set down whatever our several freedoms may be, and put the same in the hands of the deacons to be distributed by them as need requires to the support of the gospel, or to the poor or otherwise."

I do not produce this old record of nearly one hundred years ago with any disrespect to the old brotherhood, or to criticise their acts in the least, but simply to show that a giving spirit prevailed in their hearts, and that they felt it their duty to give.

In October, 1853, Elder Baily Bruce was elected pastor. On July 8th, 1852, brother J. M. Hamilton was elected a delegate to the Western Baptist Convention.

Rev. A. Padgett served as pastor from 1856 to 1858. In November, 1858, Rev. A. J. Cansler was called as pastor. It was during his pastorate—June 4th, 1859—that a deed was executed for the church lot, and vested in a board of trustees and their successors.

On the fourth day of February, 1860, the name of the church was changed from Green River to White Oak. Just here we are forcibly impressed with an expression of Bro. John R. Logan, in his history of the Broad River Association, many of whose churches were named from the various water courses traversing its boundary. Green River was once a very appropriate name for our church, but White Oak is equally or more appropriate now. It is located immediately on the middle prong of White Oak creek, only a few yards from the justly-famed Mills Spring, which supplies it with an abundance of pure and sparkling water.

Again, it is situated at the base of the celebrated White Oak mountains, whose grand and lofty summits may be seen from almost every hill top in the bounds of the Green River Association. It is emphatically "beautiful for situation."

At December meeting, 1861, Wm. Splawn and Willis Foster were ordained deacons.

Bro. Cansler remained as pastor until March 7th, 1863, when he was succeeded by Rev. J. M. Williams. He served until September 10, 1865, and was succeeded by Rev. W. D. Lancaster. This pastor seems to have been often absent in 1866-67-68. The services were conducted, when at all, by different ministers, even up to 1869, when John G. Landrum, the eloquent, was called. How long this brother served the church we are unable to ascertain, as the records are so missing or mutilated as to forever cast obscurity on their hidden meanings. On August, 1869, we find the church under the pastorate of Rev. T. B. Justice. No record of his call appears that year, but in December, '69, he was called for 1870. Elder J. M. Williams succeeded him and was pastor, 1872. In February, 1873, T. V. Gowan was chosen and remained with the church until 1877.

On 30th September. 1876, O. I. Nelson and J. W. Walker were elected deacons and ordained in October.

In August, 1877, Rev, T. B. Justice was again elected pastor, which position he filled until May 3d, 1884. It was at this time that he, on account of his advanced age and feeble health, tendered his resignation to a weeping congregation and a church filled with the deepest emotion. It was during his pastorate here that the Green River Association held its session with us in 1881. It was also during his pastorate here that your unworthy writer became a member of this church. Myself and wife were lettered here from Columbus. Obstacles had existed which prevented it sooner, and it is possible that I never would have joined this church had it not been for Elder T. B. Justice. May the richest blessings of heaven ever rest on him. During his pastorate here he succeeded in working up a good interest in the church and always preached to large and attentive congregations.

It was on May 3d, 1884, that Elder T. Bright was called and accepted the pastorate of the church. He held the church in good condition for more than three years, and preached to a crowded house of attentive listeners. During Bro. Bright's pastorate our house was recovered, the membership largely inccreased, and the church was worked up

to something like paying their pastor a reasonable salary, amounting to $100 or more. It was about the close of Brother Bright's last year with us that Beulah church was organized, taking from us quite a number of our membership and materially decreasing our communicants. On the resignation of Bro. Bright, February 10, 1888, Rev. T. V. Gowan was chosen for the remainder of the year. In order to secure his services the church was forced to change its time of preaching to Thursday before the second Sunday in each month. The result of change to week day preaching was that the congregations were small, and very little good was accomplished.

It was during Bro. Gowan's pastorate that J. P. Arledge and J. E. Walker were chosen, who, with O. I. Nelson, Martin Jones and J. W. Walker, are our present deacons.

J. C. Waldrop, who had served the church as clerk for several years, tendered his resignation November, 1871, and was succeeded in May, 1872, by O. I. Nelson. Five years later—November, 1876—Bro. Waldrop was re-elected clerk, which position he held until 1890. J. R. Foster succeeded, and is our present clerk.

On the 30th of July, 1888, Rev. Z. T. Whiteside was called as pastor, which position he has continuously filled since. His present term expires in August, 1891.

We will beg your attention for just a short time, while we speak very briefly of Rev. W. S. Splawn, who joined this church when quite a boy. He was born near Mill's Spring, N. C., and is a son of deacon Wm. Splawn and his wife Jane Splawn. He was licensed to preach March 1st, 1879, and soon thereafter left for Wake Forest College, where he graduated with honor to himself and credit to the college. He was ordained to preach during his collegiate term. After completing his education at Wake Forest, he attended two terms at the Theological Seminary, Louisville, Ky. Upon leaving the seminary he accepted the call of one or more churches in Kentucky, where he still labors in the work of pointing sinners to "The Lamb of God, who takes away the sins of the world."

Respectfully submitted, J. A. THORN.

HISTORY

— OF —

MOUNTAIN CREEK BAPTIST CHURCH,

RUTHERFORD COUNTY, N. C.,

WITH BIOGRAPHICAL SKETCHES OF ALL HER PASTORS.

1789-1891.

BY ADIN L. RUCKER.

To the Green River Association:

DEAR BRETHREN—In the published proceedings of your body at its annual session at First Broad Baptist Church in 1889, I find the following:

"On motion, ordered histories of two of the oldest churches, whose date appears in the Minutes, written, viz: Mountain Creek—A. L. Rucker, historian; White Oak—J. A. Thorn, historian."

The task thus assigned me is exceedingly difficult. The records are torn, faded, missing or otherwise obliterated. These were first kept on foolscap paper, the parts of which were afterward sewed together in the form of a book. No published records prior to 1841 have been obtained, and what I have been able to gather since that date, have been received so late that they are only partially available. Asking your indulgence for the many imperfections of the work, I submit the following to your favorable consideration.

ORGANIZATION.

A presbytery met September 19, 1789, "to search into the qualifications of a people on Mountain Creek," and on the following day organized them into a church with the following creed:

1st. We believe in one God; one Jesus Christ, both God and man; one Holy Spirit—three persons. but one eternal and living God. We believe in baptism by immersion, and the laying on of hands.

2d. We believe that man has lost his doing power in the fall of Adam, and cannot merit salvation by works.

3d. We believe that as many as are saved it is by the free grace of God in Christ Jesus; and that his love to his children is unchangeable from before time to eternity.

4th. We believe that God hath ordained the means of his grace for the completing (of) the mystical church in the hands of a mediator, Jesus Christ.

5th. We believe that God calls all mankind. He calls by his judgments; by his light of nature; and violence is not done to the will of any creature; but the elect with an effectual and spiritual call.

6th. We believe that we are fully justified by the imputed righteousness of Jesus Christ, apprehended by faith.

7th. We hold with progressive sanctification through God's grace and truth. By faith we have victory over the soul-destroying power of sin; yet expect to war and struggle with the remains of corruption till we have ended our pilgrimage here below.

8th. We believe that the soul that has received the spirit of adoption, whereby it is made to cry "Aba, Father," shall never fall finally, so as to be lost.

9th. We believe in the resurrection of the Lord's life everlasting; and that at the general judgment God will judge the world by Jesus Christ; and true believers shall be welcomed to eternal rest and joy, while all the unbelieving reprobate crew shall be sentenced to perpetual banishment from the presence of the Lord, without the hope of mercy or the mitigation of their torment.

It is to be regretted that the names of all the brethren composing the presbytery, with the exception of the Moderator Permenter Morgan, have been lost to history.

The church, thus constituted, continued to live and prosper until July 29, 1848—nearly fifty-nine years—when the church adopted the following "Articles of Faith," which have remained unchanged until the present time.

ARTICLES OF FAITH.

1st. We believe in one only true and living God, and that there are three persons in the Godhead—the Father, the Son, and Holy Ghost—and these three are one in substance, and equal in power and Glory.

2d. We believe the Scriptures of the Old and New Testament is the Word of God, and the only Christian rule of faith and practice.

3d. We believe in the doctrine of original sin.

4th. We believe in man's impotency to reclaim himself from the fallen estate which he is in, by his own free will and ability, separate from the covenant mercies of the atonement made in the person of Jesus Christ, and the influence of the Holy Spirit.

5th. We believe that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ.

6th. We believe that saints shall persevere in grace, and that they shall never finally fall away.

7th, We believe that Baptism and the Lord's Supper are ordinances instituted by Jesus Christ, and that true believers are the only proper subjects thereof.

8th. We believe that the true mode of baptism is by immersion.

9th. We believe that no person has the right to administer the ordinances but such as are regularly called and qualified thereunto.

10th. We believe in the resurrection of the dead and the general judgment; that the punishment of the wicked shall be everlasting and the joys of the righteous eternal.

The usual covenant follows.

The following are the rules of the church as amended to date:

RULES.

1st. All members belonging to the church should attend each meeting appointed for the transaction of business; and a male member neglecting to attend shall at the ensuing meeting, if required, inform the church of the cause of his absence; and if any member absents himself and

persists in such absence without a reasonable cause, he shall be excluded from the fellowship of the church.

2d. The church thus assembled and composed of a company of baptized believers, shall have equal rights and privileges.

3d. There shall be a Moderator and Clerk in all church conferences, and the Pastor shall be the Moderator, if present; but should the Moderator or Clerk be absent, the vacancy may be filled by an appointment *pro tempore*.

4th. Every meeting assembled for the transaction of business shall be opened and closed by prayer.

5th. The conference shall open by offering an invitation to persons wishing to become members of the church, unless some reason exists for acting otherwise.

6th. (1) Invite visiting brethren of other Baptist churches of the same faith and order to seats with us; (2) take up the unfinished business of last meeting, which shall either be dispatched or continued; (3) inquire for the fellowship of the church, and if anything has taken place which has broken the fellowship, it shall then be mentioned.

7th. No objection to fellowship ought to be made if the case be a personal or private offense, unless the proper steps have been taken, as directed in the eighteenth chapter of our Lord's Gospel by St. Matthew.

8th. In the discussion of any subject each member shall have an equal right or privilege to move, second, amend, or express his views

9th. No subject shall be debated unless it be brought up by a move and second; and every motion so presented shall be submitted to the church, unless the same be withdrawn.

10th. When any subject is in order for discussion, any member may speak by leave of the Moderator as often as twice, but not oftener, without leave of the body.

11th. But one member, who must confine his remarks to the subject, must speak at the same time, and shall make no remarks on the slips or meagre oratory of others. Members wishing to speak must rise and stand upon their feet while speaking, and when done resume their seats.

12th. When any subject has been debated, or otherwise prepared for the action of the church, the motion may be called; and upon this call the Moderator shall submit the motion, or motions, as the case may be, to the church for final action. An account shall be taken of the number of votes for and against each proposition; and if a majority be found on either side the case is then at an end—the minority yielding to a majority, except in the reception of members, which shall be unanimous.

13th. If there be an equal number of votes on each side, the decision is to be left to the Moderator, but under no other circumstances is the Moderator to vote.

14th. The Moderator shall have an equal right to discuss or debate any subject, provided he appoints some one to act as Moderator, and observe the rules given to govern others.

15th. It shall be the duty of the Deacons of the church to collect, if possible, by subscription or otherwise, a sum sufficient to reward the Pastor of the church for his ministerial labor.

16th. Each member shall contribute, according to his ability, to the support of the Pastor of the church.

17th. No member shall be tried or suspended without due notice, if any doubt of his guilt exists, provided said member has not gone beyond the reach or knowledge of the church.

18th. No member of this body shall make or sell spirituous liquors, or give aid by selling to any distiller or his agents any product he might distill, or have distilled; and no member shall perform any functions of office connected with distilling, or use any spirituous liquors unless it be for medicine or for mechanical purposes.

19th. These rules shall be read at the request of the church at any conference meeting.

20th. Any of these rules may be altered upon the will of a majority, notice having been given from one meeting to the next.

Though not embodied among the rules as they are at present formulated, a strong resolution was proposed against plays, dancing and revelry at July meeting, 1878, and voted down. It was again revived and passed at April meeting, 1879.

EARLY HISTORY.

The church chose Perminter Morgan as their pastor September 20th, 1789. He accepted the call on condition that he should obtain "helps." The church accordingly petitioned Brown's church and Joseph Camp's church for the required helps.

For some years the services were held quarterly. About 1794 monthly services were first held, and the communion meetings held quarterly. These communion meetings began on Friday, and all members were compelled by rule to attend and to partake of the elements under pain of excommunication.

The church early established what they designated "arms," at distant points, which were, in fact, component parts of the mother or central church. The services, communions and conferences were frequently transferred to these "arms." When a member was, for any cause, censured, he was notified to appear at the central or most central "arm" for trial. Among the "arms" most frequently mentioned are the following: Silver Creek, Robertson's Creek, Head of the River, the Lower Meeting House, the School House, Round Hill or the Log Meeting House, and Shiloh. Several of these developed later into independent churches.

The church first attached itself to the Charlestown Association. Money was provided in 1790 to defray the expenses of the delegates. Later it identified itself with the Tiger River, the Bethel, the Broad River, and the Green River Associations, in the order named, helping to organize the latter in 1841, and the Broad River in 1800.

Witchcraft was, at the time the church was organized, a very popular superstition. A query, presented to the church in conference, July 16, 1790, elicited the following reply: "After some debate, that all of the like nature, past acted, was looked on as if never acted; and, for the future, not to proceed without consulting the body in such like cases as witchcraft."

This should not cause any very great surprise when it is remembered that in Salem, Mass., in 1692, twenty persons were capitally punished, and more than fifty others

were tortured into a confession, and the jails were filled with those accused. Laws were passed against them in the reign of James I. of England; a royal edict had been issued against them in France, and trials were frequent in Sweden. "Such delusions," says Holmes, "prevailed everywhere." Not much wonder, then, that the early churches viewed with caution a subject that had so recently been attracting the leading governments of the civilized world. Again the subject was agitated, for we find the following entry at the February meeting, 1791: "It is unanimously agreed that no brother or sister shall undertake any strange or uncommon thing without consulting the eldership of the church." This seems to have ended the matter, as no subsequent mention appears among the records.

FOOT-WASHING.—This subject was first discussed in conference January 1792. The church not agreeing, all were allowed liberty of conscience without any bar to fellowship. The duty, however, was made binding in June, 1807, and observed in August following. It was occasionally practiced as late as 1845. In May, 1844, we find the following:

Resolved, That the Thursday after the fourth Lord's Day in June next, be set apart by Mountain Creek Church for prayer and fasting and feet-washing, and that Mount Vernon and Bill's Creek churches and their preachers be petitioned to come and be with us on that day.

Again at the May meeting, 1845, the church set apart a day in July following for its observance, and petitioned Elders James Blythe, S. G. Hamilton and J. Cantrell to be with them. The record for July says: "The church then being in fellowship, set in order the things that were wanting"—proving conclusively that the object of the meeting was complied with. These instances are the last on record, and occurred during the pastorate of the venerable T. B. Justice, now of Rutherfordton.

BANNS OF MATRIMONY.—In the early history of the church, a license, as now required by law, was not necessary to legalize matrimony. When a minister married a couple, he was required by a law of the church to publish the nuptials from the sacred pulpits of all the churches in the county of which he had charge. Such publication constituted legal evidence of marriage in the courts of the State. Ministers were not required, however, to publish such "banns of matrimony" in any other than the county in which the couple resided, as shown in the proceedings of January and April meetings, 1793.

RISE AND PROGRESS.

At the annual meeting of the Green River Association, 1845, we find the following entries:

Request of Cooper's Gap Church taken up, calling on the churches for their rise and progress.

Resolved, That the churches are requested to give the same as soon as possible.

In April 1846, Eld. T. B. Justice, and Brethren James Keeler, Thomas Harris, and Jesse T. Lewis were appointed a committee "to make out the rise and progress of this church." As a result of their labors we find the following embodied in the minutes of the Association, 1846:

It can only be ascertained from the early records of this church that it was constituted in September, A. D. 1789. From near the period of its first existence up to A. D. 1812, Elder P. Morgan presided over its deliberations, and discharged successfully the other pastoral duties of the church, so that, as early as 1792, its number had increased to eighty-seven members. Elder D. Brown succeeded Elder P. Morgan for the term of one year, and after that the church was destitute of its regular supply until A. D. 1819, during which period it dwindled into great coldness and declension. Elder P. Morgan then resumed, and continued to exercise its pastoral functions up to the time of his death, A. D. 1824. He was succeeded by Elder A. Webb, who discharged the duties of that station until A. D. 1837. Elder H. W. Patterson, who had been ordained to the ministry in A. D. 1834, by a presbytery composed of Elders A. Webb, S. Bruce and J. W. Wilkey, was then chosen pastor, the duties of which he continued to fill until A. D. 1840. He was then succeeded by Elder J. M. Webb, who supplied it with the administration of the Word of Life until A. D. 1843. Elder T. B. Justice followed, and has continued to discharge that high trust up to the present time. At several periods during its long history this church has been favored with especial manifestations of the visitation of love and mercy from the King of Zion, by which its numbers have been frequently increased, amounting in A. D. 1832 to 95 members. By dismissions, given in several cases to organize other churches, it has only a present total of 70 members.

THE CHURCH DIVIDED.

Even at the time the above record was closed, the seeds of disruption had been sown, that were destined to produce a harvest of dissension, discord and division, that would require the life of a generation to permanently heal.

The Green River and Salem Associations were corresponding bodies. The churches of the latter were, in the main, west of the Blue Ridge. In 1844 the Salem called a convention for the purpose of effecting a union with what was known as the Big Ivy Association, who were known as Free Will Baptists. At the sessions of 1845 the Salem and Big Ivy agreed upon an abstract, under which the Big Ivy proposed union and correspondence, 1846. The Salem, however, having recognized the baptisms of the Big Ivy, and otherwise having agreed upon the basis of the proposed union, deferred from their action until the

churches of the Salem could have additional time to labor with a few dissatisfied members. Soon after this a difficulty arose in Little River Church, in Henderson county, in regard to the proposed union of the two Associations, resulting in the exclusion of a prominent member of that church, who afterward sought redress by asking Elder H. W. Patterson and others to assist him. These met at Little River on Friday preceding the regular meeting on Saturday, March 25, 1848, and had certain proceedings in the absence of the church. The committee again met on Saturday and proceeded to exclude the church, and held the excluded member as the church. In consequence of this action the Salem Association was strongly memorialized to exclude from its councils these offending brethren. The Association, on the contrary, accepted the report of the committee and ruled out the delegates of the church; whereupon the delegates of this church, with the delegates of seven other churches, withdrew from the Salem Association. These churches held a preliminary meeting in Hendersonville on the 14th day of August, and issued a call for a convention, which met at Boiling Springs camp ground, where they organized the Union Association on the 31st of October, 1848. The subject of union with the new Association was discussed in the Green River this year, but no conclusion was reached. In 1849 Cooper's Gap Church sent up a query asking about communing with the members of the Union Association. The church, having previously divided upon the Free Will question, sent two sets of delegates. The time had come when the Green River was forced to take some decided action in the matter formerly existing among the Salem, Big Ivy and Union Associations. A committee was appointed by the Association to go to Cooper's Gap. Those who refused to take the advice of the Association were to be reported at the next meeting, and "those who choose to remain with us as heretofore, upon the old Baptist principles, are to be set in order and advised by the committee." The Green River thus emphatically refused union and correspondence with the Union Association.

This disaffection had sprung up in Mountain Creek and Cooper's Gap churches about the same time, and developed later at Round Hill. Quite a number of the members at Mountain Creek were dissatisfied with the trend of religious sentiment. Added to this, the pastor, Elder T. B. Justice was no longer willing to submit to the will of the Association. Accordingly he, with thirty-four members, withdrew from the church, August, 1849, to attach themselves

to the Union Association. The church in December following sent for them all to be at their next conference meeting, in January, 1850. Failing to attend, their names were stricken from the roll of the church. Pending the action of the church upon a request to get the use of the house as a place of worship, the "renting" brethren built a house of their own about one-half mile east of Mountain Creek and called it Providence. When this was known, Mountain Creek at February meeting passed the following:

Resolved, That until further application [for the use of the house as a place of worship,] the consideration of the question be dismissed.

The two churches, thus constituted, maintained their separate organizations without any connection whatever until December, 1854, when Providence applied by letter for a union of the two churches. Again Elder T. B. Justice came to Mountain Creek in January, 1855, and, after preaching himself to the membership of the two churches assembled here, applied for the union of the two churches upon the terms agreed on in a convention of the Salem and Union Associations held in 1854. The proposition was rejected upon the ground that the Green River Association had not been invited to participate in the convention. So the first step toward reconciliation, to the disappointment of many of the brethren was a failure.

In the meantime the Tiger River and Broad River Associations had gone to work with a view to getting up a reconciliation between the Green River and Union Associations. A committee of six able and conservative brethren had been appointed by these Associations to reconcile the differences between the Green River and Union Associations—provided the latter Association would accept them.

To give a definite idea of the magnitude of the work this committee were to perform, and the differences which existed between the churches, I will give the published proceedings of the Green River Association for 1855, 1856 and 1857:

PROCEEDINGS OF THE GREEN RIVER ASSOCIATION AT SESSIONS OF 1855, AT HEAD OF FIRST BROAD.

Considered the subject of union with the Union Association, at the request of various churches through their letters. After investigation the following preamble and resolutions were unanimously adopted:

WHEREAS, There was a party rent off from the old French Broad Association, in 1828, calling themselves Free Wills, or Liberty Baptists, under the name of Big Ivy, which repudiated eternal, particular and unconditional election, and held forth in their preaching Armenianism in some of its most objectionable features; received members, and set apart officers which (in our view) failed to possess the Scriptural qualifications for those positions—refusing in strong terms to follow the old family of Baptists, who adhered to the old Baptist doctrine and discipline; and—

WHEREAS, A part of the Salem Association, under the influence of Elder James Blythe, left the Salem and refused to fellowship, uniting with a portion of said Big Ivy Association, did organize an association, calling it the Union Baptist Association; and

WHEREAS, There were a few of our churches (prior to the formation of said Armenian Association lived in peace and harmony,) were disturbed and divided under the influence of Elder T. B. Justice — leading off a part of three of our churches from their homes; forming three churches immediately in the vicinity of said churches, which joined the Union Association, refusing to live with or be identified with us (Green River,) unless we would fellowship J. Blythe's association, which we could not consistently do, for the following reasons:

1st. They received some members in connection with the Old French Broad, who left her in confusion and disorder, as the minutes of said association show.

2d. They received churches and members living in the Tuckasiege Association, with which the Tuckasiege could not officiate.

3d. They received members led off from the Tyger River Association, and raised up in her boundary, under J. Guthrie's influence, with which the Tyger River brethren could not, nor would not, officiate. We are also informed they received members excluded from the Tyger, with whom the Tyger brethren could not commune.

4th. They received members since their separation from us who were excluded from our fellowship, and others who were under censure. Because they have received persons baptized by Pedo-Baptists, and thereby acknowledge them as proper persons to administer the ordinance.

5th. Because they held (or have until lately,) that same repudiating article held by the Big Ivy, condemning and repudiating the doctrine of election by grace, and thereby disturbing our union. And if they should drop that article in the constitution, or the whole constitution, they should state that it was done to place them on old Baptist principles.

But inasmuch as the brethren of Tyger River and Broad River Associations have expressed a desire to see us in peace and as one united family, and have kindly recommended us to refer the whole difficulties to certain able and pious ministers of their bodies, viz: T. Curtis, D.D., J. C. Furman, Richard Furman, J. G. Landrum, J. S. Edwards, D. Scruggs, M. C. Barnet and W. Hill; therefore—

Resolved, That we are willing to refer all the difficulties pending to the above committee, which committee was selected without the least knowledge of a member of this body.

Resolved, That until a settlement is made, we cannot receive into our councils or fellowship any of the renting brethren or members of their churches.

Resolved, That should a settlement be made between the Salem and Union, in which the doctrines of our church are sustained, and the churches that rent off from this body will return to the churches from which they rent—provided those who were under dealings, or excluded, undergo an investigation in the ordinary way, we will be fully satisfied. As to the local difficulties existing between the Salem and Union Associations, should they be settled with themselves we will be satisfied.

The next meeting, in 1856, was held with our church at Mountain Creek. No decisive action having been taken by the committee, as agreed on last year, the breach between the Green River and Union Associations had not been materially changed, except that in the minds of a great number of members it was noticeably apparent that the desire for union was daily becoming stronger. The following preamble and resolutions were adopted at this session:

WHEREAS, There have existed serious difficulties between this and the Union Association, growing out of an unhappy decision of this and the Salem Association, which resulted in the organization of the said Union Association; and—

WHEREAS, We see a proposition for a settlement in the minutes of the Union Association, agreeing to refer the whole matter to disinterested brethren chosen by each party, &c., therefore—

Resolved, That we feel extremely desirous for an honorable, amicable settlement and union with any and every Baptist agreeing with us in doctrine, ordinances and form of government, which we think we set forth in our last year's Minutes, in agreeing to a proposition made by our esteemed brethren of sister associations.

Resolved (further), That we are yet willing to refer the matter, as set forth in our last Minutes, either to those chosen, or we will choose three brethren, and they three and those six choose a seventh—provided the whole be chosen from the Tyger River and Broad River Associations and that said committee, if agreed to by the Union, meet at Hendersonville, N. C., on Friday before the first Sabbath in April, 1857.

The association unanimously selected and requests Elders Wm. Curtis, M. C. Barnett and W. Hill to act as their portion of said committee—provided the Union accedes to the proposition.

Resolved, That we appoint Elders J. C. Grayson, L. McCurry and B. Bruce to represent us before the committee of referees—provided they meet as set forth in the foregoing resolutions.

The record of 1857 shows:

The following report in relation to the settlement of the difficulties between the Union and Green River Associations was read and unanimously adopted, viz.:

In obedience to request of the Union and Green River Associations, at their sessions of last year, the committee met at Hendersonville, agreeable to request, on the 3d day of April last, and submitted the following basis for a settlement, viz.:

REPORT OF COMMITTEE ON GREEN RIVER AND UNION ASSOCIATIONS' DIFFICULTIES.

The committee of brethren appointed by the Green River and Union Associations to take into consideration the difficulties subsisting between these bodies, met according to appointment, and after a patient examination of all the facts and circumstances involved in the premises, present the following as their unanimous report:

Before proceeding to announce their decision as to the matters referred to them, they cannot withhold the expression of their pleasure and their devout gratitude to God at the marked Christian courtesy and kindness which pervaded the spirit and the tone of the communications of the respective representations of both parties. There was an evident and noble desire to exhibit the whole truth. The brethren, in the spirit of conciliation, all felt that important interests were involved—that the truth was to be spoken, but spoken in love, and that results of high moment to the peace and prosperity of Zion depended upon the harmonious adjustment of their difficulties. Avoiding all asperity of remark and unkind personal allusions, they addrsssed themselves to the sole work of stating their grievances and defending their positions.

With this prefatory statement the committee herewith submit their decision.

In the preamble to the articles embodying their grievances, the Green River Association charge that the Union Association was formed in part from the Big Ivy Association, which repudiated eternal, particular and unconditional election; and in the fifth item they charge that they (the Union Association) hold the repudiating article of the above-named Association touching the election of grace. The committee, after an examination of the Articles of Faith of the Union Association, are unanimously under the impression that there is nothing in those articles which can be objected to on the score of orthodoxy. They find, how-

ever, in the constitution of the association that the fourteenth article holds the following language:

"This Association will discountenance and repudiate the doctrine of unconditional election and reprobation."

They recommend that this article be expunged from the constitution, inasmuch as the committee regard it as inconsistent with their Articles of Faith.

The Green River Association charge that some of their churches were disturbed and divided under the influence of Elder T. B. Justice, so that portions of three of their churches were led off and formed other churches in their immediate vicinity which united with the Union Association.

The committee after an investigation of the matters involved in this charge, feel bound to say that they regard the formation of these churches, under the circumstances of the case, as contrary to the order and usages of the Baptist denomination, and therefore to be regretted. They think that the parties withdrawing should return, and be received again into the fellowship of the bodies with which they were originally connected; and that, on all sides, Christian charity and forbearance should be exercised, in view of the excited feelings, and the peculiar circumstances which attended these divisions. The committee in this connection cannot withhold an expression of their hearty approval and commendation of the spirit of conciliation indicated by Brother Justice, and of his earnest and self-sacrificing work for the healing of these breaches in Zion.

The Green River Association charge that divers irregularities were committed by the Union Association in the reception of members into their churches who had left other churches in confusion and disorder. The committee find that there have been cases in which such members have been received in what they deem an improper and disorderly manner. This they believe is to be entirely accounted for by the high excitement of the times, is equally regretted by all parties, and should no longer constitute a barrier to fraternal harmony and union.

The Green River Association charge that the churches of the Union Association have received into their fellowship persons baptized by Pedo-Baptist ministers. The committee feel bound to express their unanimous and most decided conviction of the irregularity of this practice. They would add, however, that this is a matter which they think the Association should not touch, but leave to the action of individual churches.

The committee are under the impression that in these unfortunate contests some individuals on both sides have been betrayed into hard sayings and imprudencies of action, demanding the exercise of the spirit of mutual concession and Christian charity.

In conclusion, the committee would express the hope and the confident persuasion that this decision will be accepted by their brethren, and will constitute the basis of a firm and enduring union. Its acceptance, they honestly think, will be alike honorable to both parties; will be gratifying to the denomination in general, and will largely promote the interests of our beloved Zion through all these mountain regions. And now, brethren, we commend you to God and the word of his grace, which is able to build you up and to give you an inheritance among them that are sanctified.

JOHN J. LANDRUM, Moderator.

R. FURMAN, Secretary.

D. SCRUGGS,
W. HILL,
M. C. BARNETT,
WM. WALKER, A.S.A.,
Committee.

Hendersonville, N. C., April 4th, 1857.

Following the report of the committee, the Minutes show:

It is with pleasure that we are able to say that the Union Association,

as a body, has complied with the above request of the committee, in striking out the 14th Article of the Constitution; and Ivy Hill Church has returned to Cooper's Gap, and Providence to Mountain Creek; and the only one yet remaining is Liberty Hill, and that the Union Association has withdrawn from her; thereby peace and tranquility has been restored between us.

Resolved, That we return our sincere thanks to elders J.G. Landrum, R. Furman, W. Hill, M. C. Barnett, D. Scruggs and brother Wm. Walker, A. S. H., for their response to our call in meeting to settle the difficulties which marred our peace; and for their faithful and impartial investigation of said difficulties and the just and equitable report they submitted.

The entire membership of the church at Providence returned in a body to Mountain Creek, May 16, 1857, after an estrangement of nearly eight years, where they were received with open arms. The two pastors, Wm. Harrill of Mountain Creek, and T. B. Justice of Providence, preached. The recollections of the past no longer constituted a bar to fellowship. The wandering children were again safe in the mother's arms. A revival of great power and significance began in the church on that day, and continued in the hearts of the people during many months. Besides the return of thirty-nine members from Providence, forty-five were added to the membership of the church by experience, and six by letter, making a total increase in the membership of ninety names before the meeting of the Association in October. Of those who professed religion during these meetings, the denomination gained three active ministers of the gospel.

Elder John R. Bowman, ordained Jan. 17, 1863. After preaching in this county until 1867 or '68, he removed to Tennessee, where he remained some years in the active service of his Master. He removed thence to Pilot Point, Texas, where he died Jan. 18, 1888.

Elder W. Haynes, ordained Sept. 20, 1862. Removed first to Haywood county, but is now living in Buncombe county. (See Pastors.)

Elder J. C. Sorrels, though not ordained until November, 1886, is doing efficient work as a preacher in the bounds of the Association. (See Preachers.)

1840 to 1860.—This may properly, we think, be regarded as the period of transition with the Mountain Creek church. Superstition, Arms, assuming the "watch care" of members of other and distant churches, feet-washing as an ordinance, with many like things, including the original creed of the church, were relegated to the past. New Articles of Faith, more specific and more comprehensive, together with a new code of rules for the government of the church, were adopted, and the living issues of to-

day—Temperance, Beneficence, Education, Missions, and Sunday Schools—were first inaugurated.

Some of these will be briefly noticed under their appropriate heads.

TEMPERANCE.

To present the subject properly we must go back to the beginning of the history of the church. Then everybody who chose to do so, made whisky. and all were allowed to drink it, provided they kept it within reasonable limits. But even with so wide a range to the liberties of every man's conscience as this, the church had to meet this arch enemy on the very threshold of its existence. The use of intoxicants was then, as now, giving more trouble to society and the church than most other sins combined.

In the first year, 1790, a member was excluded for "fiddling and drinking;" another for "drinking to excess" in 1791; and another for the same offense in 1793. The pastor of the church was censured in 1794 for drinking. Again in 1800 he offered a complaint against himself, "respecting beings overtaken in liquor," for which he was "after some labour, excused and set at liberty."

This was followed by the confession of a lay member, 1801, who was restored and cautioned by the church "not to drink in such company." The same brother was, four months later, excluded "for drinking too much spirituous liquor." Two members were excluded in 1803 for the same cause. Another member, who had given the church a great deal of trouble on this subject, was excluded in 1808, but afterward restored.

Such instances as these were frequent and cannot all be noticed. Rev. Gideon Thompson, the brother who would preach, (see preachers elsewhere) charged himself with drinking too much in 1835, but was restored. Another member was excluded that year and one in 1836.

The first organized effort against this evil began by the passage in 1852 of the first temperance resolution in the Association. It was not, however, until the passage of the following in 1857 by that body that Mountain Creek put herself squarely on record on this subject.

Resolved, That this Association will withdraw from any church that permits any member to distil or retail spirituous liquors.

The church pledged herself in March, 1858, to stand by the above resolution. Again a temperance resolution was offered in conference in January, 1859, the action on which was deferred to February, when it was voted down, The query, "Is it according to gospel order for a member of the church to use ardent spirits as a beverage," was then sub-

mitted; "but this also," says the record, "was voted out."

These acts produced considerable dissatisfaction, and at the March meeting the above was rescinded and the following appears as the first original expression of the church on this subject:

Resolved, That the resolution formerly passed by the church, to which we were advised by the Association, stand in all its force; and that we will have no fellowship with the maker or vendor of ardent spirits.

Resolved, That we recommend our members to abstain from the use of intoxicating liquors as a beverage.

It was agreed, February, 1860, that no member of this body shall use intoxicattng liquors except for medicinal or mechanical purposes.

Under these rulings, charges were preferred against two members the same year—one for stilling, the other for having his fruit distilled. The former was excluded, the latter restored upon a promise that no brandy would be sold except for "medical or mechanical purposes." Another was excluded because he boasted that he "bought, sold and drank liquor," and another for drunkenness. In 1862 a second member was excluded for stilling, and a female for having her fruit distilled.

During this crisis a deacon of the church, Martin Harris, was disciplined for an unguarded expression in his zeal for the temperance movement. Certain members of the late church at Providence construed the remarks as personal. The matter was, however, satisfactorily settled without any serious trouble.

Not less than sixty cases of censure under these and subsequent rulings have occurred since, of whom twenty-seven at least have been excluded. From these facts it will appear that the church, having once fixed upon a principle, has under all circumstances dared to carry it out to the letter.

In January, 1889, the Legislature of North Carolina was memorialized as follows:

To the Honorable, the General Assembly of North Carolina:

At a meeting of the Mountain Creek Baptist Church, Rutherford county, N. C., the following resolution was adopted:

Resolved, That the membership of Mountain Creek Baptist Church, Rutherford county, N. C., in regular conference assembled, this the 19th day of January, 1889, do hereby memorialize the General Assembly of North Carolina, now in session, to enact a law incorporating said church so as to prohibit the sale of spirituous liquors in a radius of three miles from said church as a centre: Or in lieu thereof, a law submitting the question of said prohibitory law to the qualified voters in the territory embraced.

Done in Church Conference and signed by order of the same.

Elder Z. T. WHITESIDE, Moderator pro tem.

H. PORTRUM, C. C. pro tem.

At April meeting, 1889, the church having received

notice of the passage of an act submitting the question above referred to to the qualified voters, the clerk was authorized to apply by petition to the commissioners of the county for an order of election. This request, with the time limited to ten years, was granted. At the election held on the 8th day of June, only two votes were cast against the measure. So the church stands incorporated as above until the 8th day of June, 1899.

Rule 18, as amended June, 1890, is perhaps the strongest of its kind in this Association. The reader is referred to the subject of "Rules" for its exact language. It prohibits the sale of farm and orchard products to distillers and their agents by members of the church, and provides for the exclusion of Government officers engaged in legalizing the liquor traffic in any way.

SABBATH SCHOOLS.

The first mention made of Sabbath Schools in the Association was in 1853; but no effort was made to organize a school at Mountain Creek until April, 1860, when W. Haines, N. M. Kirkpatrick, P. B. Justice and J. T. Lewis were designated as superintendents with power to select teachers. Again it was agreed, a year later, to revive the Sunday school work. In February, 1863, J. T. Lewis was selected as librarian to take charge of the S. S. books until called for. No mention is made of the subject again until April, 1873, when it was agreed to meet and organize on the next Sabbath. Substantially the same entry appears in April, 1876. The school was again organized in 1877, with R. S. Callahan superintendent. This is the first year the Association reported the schools of the separate churches. In 1878 it appears that the school was reported with 78 scholars, but the Superintendent's name is not given.

About this time the S. S. convention of the Green River Association was first organized, and Mountain Creek was represented in this convention in 1879, and reported 130 scholars, but the Superintendent's name is not given.

Again the school was represented in the convention in 1881 and 1882, and frequently since. D. B. F. Harrell was superintendent in 1880, but no report for 1881 or 1882 appears. W. T. Lewis, supt. 1883 reports 76 scholars. W. T. Lewis and D. B. F. Harrell were again put in charge of a school of 60 scholars in 1884. H. Portrum was superintendent in 1885. No report is given for 1886. 1887 H. Portrum and H. P. Lynch, superintendents, had 131 scholars in school. H. P. Lynch had charge of the school

in 1888. The school has been wholly discontinued for the past two years.

The contributions were usually small, in two instances only reaching the sum of two dollars. The terms lasted from six to eight months in the year.

These facts are not so creditable to the church as we would like to have them, but they are simply what the records show. Very little pains have been taken heretofore to give full S. S. statistics, but we hope clerks in future will be more particular to obtain and record all important facts pertaining to this class of church work.

BENEFICENCE.

We shall present under this head—

I. Pastors' salaries and church expenses.

II. Missions.

III. Education.

(1.) The amount paid pastors as far as can be obtained at present from subscription lists or published reports are as follows:

Perminter Morgan—1802, $19.10; 1803, $40.05; 1804, $31.20; 1805, $24.38; 1806, $27; 1822, $9.75.

David Doil—1812, $5.50.

Alfred Webb—1828, $20; 1829, $12.50; 1830, $17.50; 1831, $17; 1832, $22.50; 1833, $30.

W. Haynes—1864, $58.90.

W. H. Logan—1866, $65; 1869, $30.77; 1868, $14; 1869, $26.

Wm. Harrill—1863, $50.

C. B. Justice—1871, $23; 1873, $38.80.

The next year (1873) the Association began to publish statistics more fully. Salaries with other objects for which the church made annual contributions will be embodied later, showing the items in detail.

CHURCH EXPENSES.—In October, 1799, Wm. Hills was elected first treasurer of the church. A committee was appointed August, 1827, to assess the church for the support of the gospel, and a similar committee to tax all members to defray church expenses was appointed 1834. Joseph U. Whiteside was elected treasurer Oct. 17, 1841.

April, 1858, the church agreed to carry out a former rule requiring each member, according to his ability, to contribute to the support of the gospel.

D. W. Geer and M. Harris have each served as treasurer of the church. J. W. Lewis succeeded the latter in 1882.

II.—MISSIONS.

Missionary enterprises in our country are of comparatively recent date. None of the Associations to which our church belonged prior to its connection with the Green River, so far as we have been able to learn, fostered anything of this sort; nor did the Green River itself regard it necessary to organize for this work until four years after its formation. In 1845 Elder T. B. Justice, who was then pastor of Mountain Creek church, introduced a resolution in the Association, providing for the employment of two ministers for two months each of their time to do "Home Mission Work," as it was then called, in the bounds of the Association. A fund of sixty dollars was allowed for carrying out the provisions of the above resolution, and a committee, consisting of Toliver Davis, John Bostic and Joseph U. Whiteside—the latter a member of our church—appointed to carry out its provisiens by soliciting funds, and appointing and remunerating the missionaries.

J. C. Grayson and J. M. Webb were selected as the first missionaries in the Association. The idea of engaging the best talent in the Association was doubtless a good one; but that these ministers should each furnish his own horse, and brave the mountain passes amid the pelting rains, howling winds and raging storms for the meagre salary of $15 a month, is to us a mystery. That they complied with the demands of the Association is fully verified as subsequent reports fully show.

Mountain Creek contributed one dollar and fifty cents toward the salary of these men, in October, 1845, which was the first ever given by the church to Missions.

The work of the Association, so inauspiciously begun, was continued in 1846, with Elders B. Bruce and L. McCurry missionaries, with time and salary fixed as before. The work this year was directed mainly to Harmony Grove, Silver Creek and Cooper's Gap churches.

Although Dr. Johnson had preached by special request a sermon on the subject of Missions in 1845, Elder James Blythe has the credit of preaching the first associational missionary sermon at the session of 1846 at High Shoal church. The custom has been kept up, I believe, at all the sessions since.

Mountain Creek contributed three dollars and sixteen cents for associational missions in 1846.

The plans as inaugurated in 1845 after an experiment of two years, were discontinued in 1847, and an effort made to obtain representation in what was known as the

Western Convention. The object for the change was to carry the gospel, "the hope of the Christian world," to regions beyond, and thus, for the first time, to identify the Association with an agency that would carry the gospel to foreign fields.

This change, though unquestionably in the right direction, was not encouraged by contributions from the churches for several years. The collections were made at the annual sessions of the Association and their application determined by the body. Of the twenty dollars collected at the session this year (1847) ten dollars was applied to Foreign Missions. We now give over $500.

The collection in 1849 was equally divided between Home and Foreign Missions. The Home Mission, now known as the State Mission work, seemed to get hold of the churches again during the war. The pledge of Mountain Creek for this cause in 1864 was $25.

The subject cannot be pursued in detail further. A Woman's Missionary Society was formed November, 1886, and H. Portrum, for many years treasurer of the Association, has been entrusted with missionary enterprises of the church since his connection with it July, 1885. The interest in all the objects of the several boards of the Baptist State Convention is growing in usefulness and efficiency as the subjoined table will more fully show.

FINANCIAL TABLE.

Date.	Pastors' Salaries.	Education.	Church Expenses.	Orphanage.	State Missions.	Home Missions.	Foreign Missions.	Other Objects.	Minutes.	Total.
1873	$46 25	$73 00					$ 3 60		$ 1 85	$115 70
1874	44 00					70	70		2 25	47 45
1875	60 00				$ 5 85				1 55	67 40
1876	57 50				15 90				1 80	75 20
1877									1 90	1 90
1878	53 00							$ 8 80	1 60	63 40
1879	40 00								2 40	42 40
1880									2 10	2 10
1881					5 80				2 35	8 15
1882	39 48				2 00		2 00		2 25	45 73
1883	65 00	5 00			6 75				1 70	78 45
1884	67 67	55 50			5 00		6 50		1 70	139 87
1885			$10 00		1 00		3 08		2 90	16 98
1886	81 05				6 61		23 42		2 45	104 53
1887	100 00		6 85	$11 00	15 00		17 92	58 86	1 85	211 48
1888	75 00		4 00		17 73		4 10	7 79	2 10	110 72
1889	105 00	3 00	4 50	30	9 00		6 85	3 00	2 80	131 45
1890	90 00		40 95		10 00	$6 40	30 00		11 50	188 85

III.—EDUCATION.

The above exhibits show entire contributions.

OFFICERS.

CLERKS.

No one's name is given as clerk prior to June, 1814, when Robert Hill was elected. He served until some time during the year 1817, and was succeeded by Thomas Edwards, who held the position till 1834. Wm. Johnson was his successor, and held the position until 1840, when Thos. Harris was elected. He held the position until dismissed by letter in 1844.

The longest term was that of J. T. Lewis, 1844 to 1864, twenty years. Bro. Lewis is still living. (See Deacons.)

W. B. McEntire succeeded Lewis, and like Bro. Harris, retained the position until dismissed by letter in 1871. He is at present a member of Pleasant Grove, a newly constituted church.

J. W. Lewis was elected 1871, and with the exception of one year has been the clerk of the church to the present date.

By request of Bro. Lewis, the church in 1886 allowed him a year's respite, and A. L. Rucker was the clerk in 1887. Brother Lewis was again installed Oct. 1887, and is still the worthy clerk of the church.

DEACONS.

From the frequent mention made of Joshua Taylor, Wm. Hills and Wm. Nix among the eldership of the church, it is believed that they were installed at or soon after the organization of the church in 1789. Joshua Taylor was suspended in 1796 for a time, for striking his daughter. Later a difficulty seems to have arisen between Taylor and his wife, which was carried into the church, and after many delays settled in August, 1809. In November of this year he complained that "through the prevalency of temptation or something else," he felt inactive and could not fill the place of a deacon. The church did not take any decided action in the matter, but chose rather, as expressed by the record, "to bear with him." A year later Taylor's wife, having been dealt with by unusual kindness by the church, refused to make any concessions, and was excluded.

John Hall, Sr., and Joshua Hall were ordained January, 1796.

David Upchurch was ordained May 1803, and dismissed by letter 1808.

Wm. Hicks is mentioned as a deacon 1812.

Malone Freeman ordained September, 1813.

John Bradley, ordained June 1821; excluded Dec. 1838.

Thos. Edwards, born June 15, 1781, joined by experience Sept. 1816; ordained a deacon June, 1821; and died 1863, aged about 82 years. (See Clerks.)

Joshua Taylor and Wm. Johnson were ordained May, 1835. Johnson, who was clerk also, was dismissed by letter May, 1840. Was clerk also of Providence church.

Williams Metcalf, ordained June 1841, died about the same time a year later.

Joseph N. Whiteside, born April 12, 1807; ordained Dec. 1843; died Sept. 30, 1879. His remains lie interred here.

J. T. Lewis, born Feb. 25, 1807; received by letter from Bill's Creek, June 1843, was ordained April, 1844; elected clerk Sept. 1844, and held this position until Oct. 1864—20 years. In May, 1873, he requested the church to erase his name from the roll because of a difficulty existing between himself on the one hand and Jutha Lewis and C. R. Lewis on the other, as executors of the estate of Pitman Lewis, dec'd. The report of the committee appointed to investigate this matter was accepted by J. T. Lewis in September. After repeated delays on the part of Jutha Lewis and C. R. Lewis to comply with the terms of the committee, they were excluded in December, 1873, but C. R. Lewis was restored August, 1874. He requested, on account of age, to be released from the performance of his duties as a deacon Dec. 1881; but the request was not granted. He again asked the church to take some steps for his relief on creek lands in which he and another brother were in danger of becoming involved, but was advised to try to settle the difficulty by selecting one brother each, &c., March 1887. At the May meeting the matter is mentioned as being "satisfactorily settled."

Martin Harris, ordained Feb. 1853, was at one time treasurer of the church and always a strong advocate of the temperance cause.

P. B. Justice, previously ordained, was received as a deacon Nov. 1859. Dismissed later.

W. B. McEntire, clerk of church 1864 to 1871; ordained a deacon May, 1866; dismissed 1871.

George Hodge, ordained May, 1866; died Jan. 24, 1888.

D. W. Geer, ordained May, 1866, is still living, but his health is declining.

I. P. Sorrels, ordained Feb. 1866, was afterward dismissed, and is now a member of Round Hill church; father of Rev. W. F. Sorrels.

H. K. Keeter, received by letter as a deacon, March 1873.

N. C. Lovelace, received as a deacon Jan. 1875. Health

exceedingly bad; often a delegate, S.S. superintendent, &c.

Thos. Lovelace, father of the above, was born July 6, 1807, received and recognized as a deacon, previously ordained, May 1875; and died Feb. 7, 1887. His remains are buried here.

W. O. Wallace, received as a deacon June, 1875—now dismissed.

R. S. Callahan, received as a deacon January 1876.

J. W. Lewis, (see Clerks) ordained March 1882.

W. T. Lewis, ordained March 1882; died Dec. 1889. Universally beloved, the church passed a very complimentary resolution to his memory January 1890. His four children are orphans, the mother having died a year or more before the death of Brother Lewis.

H. P. Lynch, received as a deacon, previously ordained, Dec. 1884. Hews to the line.

H. Portrum, for some years treasurer of Association, received and recognized a deacon July 19, 1885.

J. C. Sorrels, received and recognized as a deacon Dec. 1885; ordained as a preacher Nov. 1886; dismissed by letter 1888. (See Preachers.)

E. W. S. Keeter, formerly dismissed by letter from this church, was ordained a deacon at Pleasant Hill and received by letter as a deacon July, 1888.

PASTORS.

Some slight differences in the pastorate of Perminter Morgan, as given elsewhere under the head of "Rise and Progress," are so apparent in the records that I deem it of sufficient importance to notice them.

He was chosen the day the church was organized and served without interruption until sometime in 1806. He had applied for a letter of dismission January 1802. The request was continued to February, and not granted; for what cause we are unable to determine, unless for want of proper support, as indicated by a rule passed at the same time. The request was renewed, and the letter granted four and a half years later—August, 1806. It does not appear that the church had a pastor again until March 1808. At this time Bill's Creek church was petitioned for "a part of their pastoral supply" and the request granted in May following.

In 1809, at March meeting, we note the following entry:

Brother Perminter Morgan, that some months ago ceased to serve here, this day is restored to his former seat as a pastoral supply with full consent of Brother Dalton and the members of this church."

If Morgan became pastor as indicated March 1809, he did not retain the position beyond the next year.

The church in December 1810 petitioned Salem church for "part of their pastoral supply." It does not appear whether this request was granted or not, but presumably it was, and David Doyale sent to Mountain Creek, for we find a subscription drawn in his favor as pastor in 1812. Again it appears from a decision in October 1812 that the church had no pastor. This decision allowed the church to receive members without a preacher.

The next month, November 1812, David Brown was received and "immediately put to work in the ministry."

Thus the church seems to have been drifting, drifting without a head until 1818 or 1819, when Perminter Morgan returned and took charge of its destinies until his death, which occurred on the 28th day of April, 1824.

Soon after Morgan's death Alfred Webb was chosen pastor and served uninterruptedly until sometime during the year 1837, when Hampton W. Patterson, who had been ordained here in 1834, succeeded him. He was succeeded by Elder James M. Webb, who served 1841-42-43, and again in 1850-51.

Elder T. B. Justice—1844-45-46-47-48-49.

Elder J. M. McCraw—1852.

Elder George W. Rollins—1853 and again 1880.

Elder Dove Pannell—1854.

Elder B. R. Doggett—1855.

Elder William Harrill—1856-57-58-59 and '62.

Elder Joseph C. Grayson—1860-61.

Elder Wm. Harrill, pastor; W. Haynes, assistant—1863.

Elder W. Haynes—1864.

Elder W. H. Logan—1865-66-67-68-69-70.

Elder C. B. Justice—1871-72-73-74-75-76-77-78-79, and again in 1881-82.

Elder H. D. Harrill—1883-84-85-86.

Elder T. Bright—1887-88-89-90-91.

Elder J. C. Sorrels was assistant pastor 1887.

See Biographical Sketches of Pastors of Mountain Creek Church.

DELEGATES AND MEMBERSHIP.

Date.	Delegates Names.	Members
1841	Joseph W Whiteside, Williams Metcalf, Thos Harrris	74
1842	Thomas Edwards	71
1843	Joshua Taylor; J U Whiteside	72
1844	L F Cook, James Blanton	72
1845	Joshua Taylor, Thos Harris	64
1846	L F Cook, J T Lewis	70
1847	M Lester, J T Lewis, Chas Sorrels	76
1848	W B Metcalf, N M Kilpatrick, J T Lewis	84
1849	N M Kilpatrick, Wm Johnson, J T Lewis	81
1850	J T Lewis, J A Keeter	30
1851	J T Lewis, L F Cook	28
1852	J T Lewis, M Harris	39
1853	J T Lewis, M Harris	39
1854	W B McEntire, M Harris	41
1855	L F Cook, M Harris	43
1856	J T Lewis, L F Cook	42
1857	N M Kilpatrick, M Harris, G Largent, I P Sorrels, J R Bowman	133
1858	N M Kilpatrick, J T Lewis, Geer, Haynes, Fowler	152
1859	J R Bowman, W Haynes	143
1860	J R Harman, J R Bowman, W Haynes, W Geer	130
1861	Martin Harris	120
1862	M Harris, W Haynes	117
1863	W Haynes	—
1864	J R Bowman, W Haynes	—
1865	J R Bowman, W Geer, I P Sorrels	136
1866	J R Bowman, W Geer, I P Sorrels, Wm Geer	190
1867	J R Bowman, I P Sorrels, W B McEntire, G Hodge, D W Geer	177
1868	W B McEntire; D W Geer, G Hodge, J W Lewis	225
1869	J T Lewis, D W Geer, Wm Spangler, J W Lewis	188
1870	Wm Spangler	164
1871	N E Walker, A Keeter, Jr	139
1872	R P Geer, J W Lewis	155
1873	W Spangler, N E Walker, J W Lewis	181
1874	E W S Keeter, Wm Spangler	191
1875	N C Lovelace, R P Geer, Wm N Spangler	189
1876	N C Lovelace, A E Flack, H Keeter	205
1877	N C Lovelace, W H Rucker	205
1878	N C Lovelace, A L Rucker, W T Lewis, R S Callahan, M K Lynch	198
1879	D W Geer, J T Lewis, N C Lovelace, Wm Spangler	183
1880	R P Geer, R S Callahan, J W Lewis	182
1881	Geo Flack, M M Lovelace, J F Edwards	164
1882	A L Rucker, W T Lewis, Wm Spangler, N C Lovelace	178
1883	A L Rucker, N C Lovelace, W T Lewis, J F Edwards	190
1884	Z V Green, N C Lovelace, W T Lewis, J F Edwards	210
1885	N C Lovelace, J F Edwards, W T Lewis, Z V Geer, J M Lewis, H Portrum	235
1886	J C Sorrels, A L Rucker, N H Hampton, M B Flack, J W Elliott, J M Lewis	250
1887	J C Sorrels, W H Rucker, C S Lynch, A E Flack, J T Lewis Jr, H K Keeter, W C Lovelace	258
1888	J C Sorrels, J W Lewis, J P Edwards, M L. Sorrels, W C Lovelace, C M Lewis	253
1889	H Portrum, A L McEntire, J A Rucker, B N Hampton	232
1890	A L Rucker, H Portrum, H P Lynch, G M Flack, E W Edwards, W H Rucker	251

MISCELLANEOUS NOTES.

(1) ASSOCIATIONS.—The Church, though one hundred and one years old, has only entertained the Association four times. The Broad River 1820, and the Green River in 1844, 1856 and 1879. We petitioned last year for the meeting this year, but failed to get it.

(2) THE WAR; 1861-65.—This church maintained its regular meetings through all this stormy period without any particular demonstration beyond its usual services. In April, 1862, the church agreed to hold prayer meetings on every Sabbath, and all members, both male and female, were requested to engage in secret prayer every evening during the year for the Southern Confederacy and the cause of Zion. In Dec. 1863, a committee previously appointed submitted suitable obituaries of J. W. Sorrels and M. M. Higgins, members of this church, who had fallen in defense of

their country. These notices were ordered published and copied among the records of the church. The church lost many of her members during the war between the States.

(3) FORNICATORS AND ADULTERERS in this church have always received summary exclusion upon proof, and without notice. Frequent cases may be cited: May and July, 1866; June, 1867; May, 1869; Nov. 1880; May, 1881; Sept. 1885; Jan. and May, 1887; Dec. 1888, and others. Is this right?

(4) HONESTY.—The church adopted a rule, July 1868, requiring all church members to pay church indebtedness before obtaining letters of dismission. This has never been carried into effect, and should either be enforced or abrogated.

(5) HETERODOXY.—Occasional cases of exclusion occur for communing with or joining the Methodists; but only one—that of Alfred W. Cook, March 1869—has been excluded for joining the Catholic church.

(6) TENURE OF LAND.—Mountain Creek church did not own the land on which the house stood, nor the lot in which her dead had been buried, until March, 1878—over eighty-eight years. At this time Thos. F. Edwards, who owned the land, made a deed of gift covering the house and cemetery, and containing about two acres, to the church, for which he received a vote of thanks. M. O. Dickerson, C. S. C., and W. A. McClure, Register of Deeds, both of whom are now dead, were alike tendered a vote of thanks in July for legalizing the deed gratuitously.

Since that time, Dec. 1885, the church has added by purchase a little more than three acres more of land to the above. The need of a new house of worship has been frequently agitated of late years, and we feel now pretty well assured that it will be built in the near future.

(7) SCHOOLS TAUGHT IN THE CHURCH.—Prior to 1878, teachers had frequently used the church, by consent, as a school house. In August of this year it was decided that in the future the house could be used only for the worship of the church. This decision was so amended in July, 1880, as to allow the use of the house for singing, or schools of vocal music. A teacher came here and taught a school of vocal music in the winter of 1887-8, and succeeded in making a school for a second term, to begin the latter part of March, 1888. Before the opening of the school, however, the sexton of the church was ordered by deacons N. C. Lovelace, H. Portrum, J. T. Lewis and W. T. Lewis to lock the door of the church against the teacher, alleging that his character was so disreputable in

many respects that he was unworthy of the recognition previously accorded him. Quite a large number of his patrons were members of the church and objected to the proceedings above as being irregular; but the action of the deacons was sustained by the church at April meeting by a vote of 28, against 16 for unlockiug the church and permitting the school to be taught.

(8) INVESTIGATING COMMITTEE.—A committee, consisting of the deacons of the church, whose duty was "to investigate and report all matters of interest to the church," was appointed July 1884. This committee, after two years' service, was discontinued at August meeting, 1886.

(9) BENEFICENCE.—H. Portrum was appointed to take charge of all the missionary enterprises of the church; N. C. Lovelace of the pastor's salary, and H. P. Lynch to solicit contributions and provide for the wants of the poor. October, 1888.

(10) WATCHCARE.—Prior to 1853, when the Association repudiated the custom, church members having no permanent abiding place, often applied to their nearest churches to assume what was called the "watchcare" over them while in the neighborhood. If a member afterward decided to locate in the vicinity, and wished to join the church, a certificate of his Christian character from the church assuming such "watchcare" became necessary before he could obtain a letter of dismission from the church to which he belonged. Such "watchcare" was withdrawn by the churches at pleasure. Several cases of such watchcare occurred prior to the year 1853.

(11) COLORED MEMBERS.—These were received and dismissed as other members. They often attached themselves to the church by presenting permits from their owners. The following, which is still well preserved, is given as a sample:

23d MARCH, 1829.

Rev. Alfred Webb—Sir: My boy Harry seems to have a desire to become a member of your church, and asks permission of me to join your society. I have no objection if you think he is a fit subject for baptism, and think proper to receive him into fellowship, &c. As he is known by several of your members, I shall say nothing as to my opinion respecting his fitness, etc. I am, with esteem, yours &c.,

BEN H. BRADLEY.

One among several others, is given:

JUNE 28th, 1835.

Mr. Alfred Webb—My negro woman informs me she has a desire to become a member of Mountain Creek church, and if you see proper to receive her I have no objection to her joining, etc.

GEORGE KOONE.

The list in 1848 contained fourteen members, which may be regarded as about an average for many years.

At the close of the war the colored people had neither urches nor money with which to build them. Mountain eek still fostered this membership by allowing them to ain the same place in the house that had been assigned em before their emancipation. The last colored member at ever belonged to the church here was dismissed by ter in Nov. 1875. From 1865 to this time they were coming restless and dissatisfied with their relations. any had, from time to time, been received and dismissed, hile not a few had been excluded for joining the Metho- st churches established in the neighborhood, and for im- oral conduct. In the meantime a Baptist church was ilt by the colored people some two or three miles east of ountain Creek, which they called Gold Hill. To this urch most of the colored membership attached them- ves, after obtaining letters from Mountain Creek. Many these return occasionally to Mountain Creek during spe- l meetings, where they are always treated with kindness. The church at Mt. Nebo, near Bill's Creek, applied by ter and messengers for admission into the Green River sociation in 1869. The church was advised, for pru- ntial reasons, to attach themselves to a colored association.

PREACHERS—LICENSED AND ORDAINED.

Wm. Leveret, licensed April 1804; excluded June 1805.
John Rich, first licensed August 1837, and often after- rd; removed to Georgia about 1847.
Hampton W. Patterson, ordained June 1834; see pastors.
David Rich, licensed August, 1838.
L. F. Cook, received by experience March 1825; licensed ec. 1843, and often afterward. The limit put upon a ense was usually one year; hence ministers of this kind d to have their credentials renewed every year.
J. R. Bowman, licensed August 1858, and ordained nuary 1863; died January 1888, at Pilot Point, Texas.
W. Haynes, licensed August 1858, and ordained Sept. 62. (See Pastors.)
J. R. Harmon (blind) ordained Dec. 1859.
Gideon Thompson made application to exercise his gifts blicly in 1828. After many delays the church gave him ive in April 1829 "to pray and exhort," but "he was t to preach." We went about his work without any parent regard to the restriction that "he was not to each." The church in July 1830 sent a messenger to m, who was requested to say to Thompson that he must t preach, and to ask him to come to the next Confer- ce meeting and "give his reasons for going over the

head of the church." In the meantime the church petitioned Bill's Church, Concord, and Big Spring churches for a committee, who having met with the church at Mountain Creek in September, decided that Thompson should be silenced. Not satisfied with the decision of the church and committee, Brother Thompson renewed his petition at the next meeting in October, and obtained "liberty to preach in the bounds of the neighboring churches." The brother would preach.

Elder Jesse C. Sorrels was born in Rutherford county, N. C., Sept. 5, 1843. He was the seventh of ten children born to Charles and Emily Sorrels. His father died when he was ten years old. Had no advantages to obtain an education except those of the common schools. Joined Mountain Creek church by experience August 1857. Volunteered as a soldier April 1862, and served his country faithfully until the close of the war. He was married to Miss M. F. Lewis, of his native county, Dec. 16th, 1866; removed to Haywood county two years later and attached himself to Pleasant Hill church, where he was ordained a deacon in 1871. In 1881 he removed from Haywood to Charleston, Swain county. Here he accepted the position tendered him by the Sunday School and Bible Board of the Western Baptist Convention, as Sunday School Missionary of the Tennessee River Association. After two years' service in this field he again returned to his native county. The great trouble of his life was his disregard of his early call to the ministry. With the determination that he would not let his impressions be known to his friends, he started out with his family, he knew not where, and for sixteen he was a wanderer, and until he became almost an outcast upon the face of the earth. Some time after his return to Rutherford, July 31st, 1886, God took from his embraces his favorite boy. This was the second boy Bro. Sorrels had buried, and he looked upon the latter as an especial judgment for his own obstinacy and disobedience. He came to the church on Saturday of the next meeting in August, and was licensed to preach. He preached his first sermon on the next day, and a week later commenced a meeting at Holly Springs school house, lasting fifteen days, and resulting in forty-two professions of religion. Seventeen of these joined the church at Mountain Creek. Bro. Sorrels has always regarded this meeting as an especial manifestation of God's visible seal to his ministry. Ordained November, 1886. In December of this year he entered school under Prof. O. F. Thompson, at Forest City. He remained here five months. It is a

matter of some pride to Mountain Creek that she contributed $50 toward defraying his school expenses. He has been laboring since, by appointment of the State Mission Board, as missionary in the bounds of the Green River Association.

BIOGRAPHICAL SKETCHES

OF ALL THE PASTORS.

PERMINTER MORGAN, the first pastor of the Mountain Creek Church, was born in Virginia, August 29, 1755, from whence he migrated to this country when comparatively a young man, and before the Revolutionary war. He was married in this country to Miss Gracie Jones, by whom he had ten children, all of whom were married and living at his death. He first settled within about one mile of what is now known as Piney Knob Church, Rutherford county, N. C. He removed later to Sugar Hill, now McDowell county, where he spent the remainder of his life. His eldest son, Stephen Morgan, became a prominent Baptist minister, and was Moderator of the French Broad Association for more than twenty years. Morgan early became a minister, and was a Whig in politics. On one occasion just after leaving one of his appointments, his wife accompanying him, he was accosted by a mounted squad of Tories, who halted him and inquired where he had been and what he had been doing. He replied that he had been to church and that he had been trying to preach. After some consultation the leader of the squad told Morgan he believed he was a good man and they would not molest him, "but," continued the captain, "where is your brother James?" To this Morgan made no reply. James was returning from church also, but seeing the Tories, he had jumped aside and concealed himself under some laurel, where he was listening to all that was said. Morgan was a man of great piety, and of unusual force as a speaker in his day. He was at different periods the pastor of Bill's Creek, Bethel and many other churches, beside Mountain Creek. He is frequently mentioned as a delegate to Charleston and the Tyger River Associations prior to 1800, when he helped to organize the Broad River Association. He was a delegate to the Broad River again in 1801, and preached the introductory sermon before the body in 1802. He prepared the circular letter for the body, and was elected Moderator for 1803. Was again Moderator 1804. In 1806 he wrote the circular letter, preached the introductory sermon, and was elected Moderator. Again he was Moderator in 1809. These facts fully indicate the position he occupied among his co-laborers in the ministry in his day. He was especially interested in the material as well as the spiritual development of his country. He enjoyed the sight of thrifty stock and growing crops. On one occasion, while pastor at Mountain Creek, he spent the night with Thos. Edwards, for many years clerk and deacon of this church. He walked during the evening with Edwards over his fields, viewing his crops, and in returning to the house the way led through a piece of woodland which, when they had entered into some distance, Morgan proposed to stop for prayer. Here he fell upon his knees, and in the absence of an inquisitive and gainsaying world, poured out his soul's thanksgiving to God for the abundant prospect of "bread for the eater, and seed for the sower," and invoked Heaven's richest blessings upon his solitary listener. Edwards, long since gone to his reward, said that the earnestness of his prayer and the peculiar circumstances under which he was placed, had a wonderful effect upon him, and that he shed tears freely. In personal appearance he was a fine specimen of physical manhood—erect, active, of medium height, a little inclined to corpulency, weighing about 175 pounds, having penetrating deep blue eyes, and withal a man of wonderful endur-

ance, untiring industry and energy. When at last overcome by a malignant disease, he was forced to lay down his work and go hence, he met death like the Christian he had so long claimed to be, without a murmur. The sting of death was somewhat of a terror to him, but "beyond this," said he, "I have no fears; my future is as bright as the noonday sun." After a few days' illness he passed quietly and serenely to his reward on the 28th day of April, 1824, at the age of 68 years, 7 months and 29 days. His remains, beside those of his wife, who died some years later, were interred at Bethel church, where the stone that marks their resting place may be seen at this day.

JOHN DALTON was probably pastor of Mountain Creek church for a short time prior to March, 1809, as indicated by the following found on the church records at that time: "Bro. Perminter Morgan, that some months ago ceased to serve here, this day is restored to his former seat as pastoral supply with full consent of brother Dalton and the members of this church." We extract the following from the History of the Broad River and King's Mountain Associations: "Dalton, Elder John, was a member and representative of Bill's Creek church, Rutherford county, N. C., as far back as 1802, and consequently was one of the old Broad River pioneers. At the sessions of 1808 and 1811 his name appears in the minutes of the Association marked with an asterisk (*), denoting absence. We suppose he was an old supannuated minister, whose name was continued in the Minutes as a delegate, that he might, if able to attend the sessions, still serve, which it is known was the practice of some churches having old ministers. We are unable to learn anything more of the biography of Elder Dalton, but avail ourselves of the opportunity we have to transmit his name as a minister of Christ to the present and succeeding generation of Baptists." Sorry we cannot give fuller particulars.

DAVID DOYALE was pastor for a time between 1810 to sometime during 1812, for we find a subscription drawn in his favor for 1812. "Doyale, Elder David, was a member of New Salem Church, and appears to have been an able and prominent minister as early as 1808, and for several years afterwards. Our own memory goes so far back as to have heard old people speak of him, who knew him well, and represented him as one of Broad River's ablest preachers. At the session of 1808 we find it recorded that Elders Drury Dobbins, David Doyale and Joel Blackwell were appointed a committee to dissolve the Holly Springs church, which had been unable to keep house, and dismiss or letter the members thereof to other churches, and at the same session Elder Doyale was appointed to preach the introductory sermon to the session of 1809, and he continued to represent the same church until 1817. When he was born or when he died, we have no means of ascertaining now. His name, however, is preserved by several namesakes he has, which is some evidence of his being highly esteemed as a minister of Christ." The above we take from the History of Broad River and King's Mountain Associations, and is the only available information that we can get in reference to the third pastor of Mountain Creek Church.

ALFRED WEBB.—The following, taken from the History of the Broad River and King's Mountain Associations, constitutes our only available information, not given in the records of the church, of which he was pastor from 1824 to 1837: "Webb, Elder Alfred, was born in Rutherford county about 1800, of wealthy parents, but only enjoyed common school advantages, working on a farm until he attained the age of manhood. He was doubless a 'chosen vessel,' and directed by the Spirit to attend the ministration of the Word by those eminent servants of God, Dobbins and Hicks. The result was he was converted and baptized into the fellowship of the church at Concord, near the home of his youth. Some short time afterwards he felt impressed to speak a word for his Master, and the church licensed him to do so about the year 1822. The next year he was chosen to represent the church as one of her delegates at the session of the Broad River Association, held at Reedy River church, Greenville county, S. C., and the Minutes show that he filled the appointment and was marked as a licentiate. A short time after the

session of this Association he was ordained by a presbytery to the full work of the gospel ministry, probably in 1824, for he appears in the Minutes of that year as a delegate and ordained minister from Concord. In 1825 Ebenezer church was constituted and admitted into the Broad River body, and Elder Webb became a member and pastor of said church, and was chosen with Aaron Biggerstaff and Williamson Fortune its representatives in the session of that year (1826) and 1827. In the latter year Ebenezer, with several other churches, were dismissed to aid in the formation of the Catawba River Association, and Elder Webb was consequently separated from the Broad River body, and he continued his new relationship until sometime after the year 1836, when he emigrated to the State of Georgia. After having connected himself with the Georgia Baptists in the State of his adoption we are informed he at once set about improving a defective education, in which undertaking he succeeded admirably, and soon mastered the Hebrew and Greek languages, besides taking a course of theological studies. By this means he became much more efficient in the ministration of the Word, and was considered an able minister of the New Testament wherever he labored. We heard Elder Webb preach at Zion church in 1836, then a messenger from the Catawba River Association to the Broad River, and the last that he ever attended of that body. We considered him an able minister at that time and very attractive in his manners and gestures. He was a fine looking man, rather above the ordinary size, inclining somewhat to corpulency, large chest, massive head and stentorian voice, and very commanding in his general appearance." Elder Webb was not an ordained minister when he was called to the pastorate of Mountain Creek church, July 1824. In March, 1825, the church at Concord, to which Brother Webb then belonged, was petitioned to have him ordained, and Thos. Edwards and Robert Taylor were named as representatives to carry the "epistle." Just when he was ordained and by whom, does not appear from any record of our church; but it is certain from records of Broad River Association that he was an ordained minister at session of 1825. He was never at any time a member of this church, but as pastor was exceedingly popular with both church and people. His connection with the church was severed by his removal to Georgia in 1837.

ELDER HAMPTON W. PATTERSON, the successor of Alfred Webb, was the fifth pastor of Mountain Creek church. This brother of whom we know very little aside from his record as given in the Minutes of the Green River Association, and tradition, was dismissed by letter from Liberty church, Habersham county, Ga., October 25, 1828. This letter is well preserved among the archives of Mountain Creek church, and is given as a curiosity:

"Georgia—Habersham County: We The Baptist Church of Jesus Christ at Liberty Dismiss in full Fellowship our beloved Brother Hampton W. Patterson. Ordered in Conference this 25th day of October, 1828.

Henry Albright, C. C. L k"

On the back of this we find the following: "A Letter of Dismission for Brother H. W. Patterson." Just when the above letter was presented at Mountain Creek does not appear. He is mentioned here first as a delegate to the Association (Broad River) in 1832. It seems that from his connection with this church he rapidly grew into prominence. He was ordained here June 21st, 1834, by a presbytery composed of Elders A. Webb, Samuel Bruce and Joab Willkey. He probably became pastor of the church about the time Alfred Webb left here in 1837, though no record of his call appears upon the Minutes. He performed a prominent part in the affairs of Little River church, Henderson county, N. C., as given elsewhere, which led to the formation of the Union Association. He is mentioned as pastor of Bill's Creek 1841; of Bill's Creek, Montford's Cove, and Round Hill 1842; Bill's Creek, Montford's Cove, Round Hill and Cooper's Gap 1843; New Bethany, Round Hill, Montford's Cove and Bill's Creek 1844; and of Round Hill and Montford's Cove in 1845. About this time Bro. Patterson moved west of the ridge and cast his lot with the Salem Association. During his connexion with the Green River, he write the circular letters for 1842 and 1844—the latter upon

the subject of Deacons, which we should be pleased to give entire if we had space. Tradition says that Brother Patterson was an uneducated man beyond the limit of the common school curriculum of his day, which was indeed a very limited one; but he was a natural orator and was considered among the first ministers of his day. The popularity accorded him by the common people was unbounded, but the orthodox ministers of his church regarded him as lax in his morals, and naturally viewed him with some suspicion. His greatest weakness was his love for women. In this particular he was, at the time he moved west of the Ridge, in very bad repute. He removed about the year 1846 to Transylvania county, where he died some years ago. It is said that he left a family of progressive and respected boys, who have won their way to popular favor by their own energy and perseverence. In personal appearance Bro. Patterson was by no means prepossessing. He was about five feet ten inches in height, and of slender build, weighing probably not more than one hundred and forty-five pounds. His eyes were very penetrating, but it was only when he spoke that his countenance assumed a look of intelligence which captivated the hearts of his hearers.

ELDER JAMES M. WEBB, the sixth pastor of Mountain Creek church, was first called Jan. 23, 1841. He accepted and served the church 1841-42-43 and again in 1850-51. He is justly regarded as the father of the Green River Association. Although he lived not quite 13 years after its organization; he was clerk of the body twice, wrote five of the circular letters, preached four of the introductory sermons, and was Moderator six times. The following from the History of Broad River and King's Mountain Associations is submitted: "Webb, Elder James Milton, was born October 7, 1802, in Rutherford county, N. C. In the year 1834 he was converted and baptized by Elder John Padgett into the fellowship of the High Shoal church, and soon afterwards licensed to preach the gospel and sent as a delegate to the Association. In 1835 he appeared in the Broad River Association as a delegate, and ordained minister, and again in the sessions of 1836 to 1841. In 1836 he was appointed to preach the introductory sermon for 1837. That year he was elected clerk of the Association and prepared the circular letter on the necessity of the agency of the Spirit of God in the work of regeneration of the soul, which letter we have thought proper to reproduce in this work." (Hist. of King's Mountain and Broad River Association.) He continued to act as clerk of the body until 1841, when the High Shoal church with others was dismissed to aid in forming the Green River Association, and thereby isolated Elder Webb from the Broad River body. During his stay with the Broad River he was a very important factor in the associational proceedings. He prepared a circular letter for the session of 1839 on the divine and special call from God to men to preach the gospel of Jesus Christ, and the evidences that manifest themselves in a person so called; which was a document of rare interest and worth. Again he prepared a letter on the subject of Communion the same year that he left the Broad River body, which should be reproduced and preserved. When the Green River Association was organized he was at once called to preside over its deliberations and continued a prominent and leading factor in the business operations of the body as long as he lived, which was something over twelve years afterwards. "He had been for many years (extending back before he joined the church) a very popular citizen, and had served several times in the Legislature of the State, and was afterwards elected clerk of the Superior Court, which office he filled with such entire satisfaction that he was suffered to hold it as by the almost unanimous consent of the people for the space of about sixteen years. He married Miss Kittie White, Jan. 19, 1852, with whom he lived in tender affection many years, by whom was born to him thirteen children—ten sons and three daughters; when by the ruthless hand of death she was taken from him to her reward in the skies. He afterward married a second wife, Miss Nancy Hampton, May 3, 1849) a most excellent lady, by whom was born to him three more children, making sixteen in all, and they all made a profession of religion, and one of the sons (G. M. Webb) is a minister. But strange to say, of this large progeny only five

known as survivors of the present period. (Only four living now, .) The second wife died several years ago, and Elder J. M. Webb self died on the 24th of April, 1854, in the 52d year of his age. personal appearance will be recollected by many that survive him. was full six feet in height, of slender, loose build, somewhat stooped, ed awkwardly, had large black eyes protected by long, dark lashes, ch seemed to be beaming with unquenchable fire; his mouth large, th n lipped, his nose thin and straight, and the whole face partaking er of the bilious temperament. His hair being very black, long and ght, was generally turned on the right side when uncovered. He an eloquent preacher, but his great fort was displayed in debate. He the faculty to anticipate the strong points of his opponents, and gen- ly destoyed them before they could be used against him in the argu t. In company he was generally taciturn in his manner, and not ing a very prepossessing appearance, his ability to grapple with se questions would never be anticipated by a stranger, and conse- ntly his demolishing remarks came as a surprise entirely unexpected, always spread dismay and confusion in the ranks of his opponents. generally succeeded in bearing off the palm of victory, and a second l was never desired by his opponent." As a further evidence of his er as a pulpit orator we quote from the same authority: "Memorial non.—The Association (Broad River) while in session 1847 appointed er James M. Webb to preach on the Sabbath an associational funeral non in memory of Elder Drury Dobbins, who died during the past ociational year, which appointment he accepted and filled, in the sence as a large concourse of people gathered at the stand. As being y appropriate, we quote the remarks of Elder Micajah C. Barnett, in history of the Association bearing on this matter. He says: 'And I suppose Bro. Webb never had a better scope for his imagination to in, and never had his feelings wrought up to such an intense anxiety n this occasion.' Elder Webb as a preacher was certainly the Apollo our day, at least in this country. The structure of his mind was dif- nt from that of Elder Drury Dobbins, for while Dobbins never ad- ced an idea without first examining all the evidence by which it was ained, as well as the objections that might be raised against it, Webb ned not to have time to wait for such a thorough examination of the lences that bore upon the subject. His imagination was lively, and soon as he had caught an idea he was immediately in search for ther. Hence, as a debater he was more than a match for Dobbins. vivacity of his mind and the rapidity of his utterance perplexed and etimes silenced his more venerable competitor. Yet no two men ever rded each other with more excessive fondness than they did. On Sabbath day thousands of people assembled around the stand in the ve, impatiently awaiting the hour of service. After singing and that yer which seemed to take hold on the horns of the altar, he read his t, 'My father, my father, the chariot of Israel, and the horsemen reof! and he saw him no more.'—2 Kings; II, 12. Think of such a n as Webb, with such a text as this, to preach the funeral of Drury bbins before the Broad River Association, of which he had been a mber forty-seven years, the guide of its counsels. He commenced his non by presenting a singular combination of the historical and textual ts of his discourse. He then proceeded to illustrate his subject and orce its claims in view of the occasion on which he spoke. The con- gation was soon melted by his pathos and the clearness of his thoughts l were prepared to weep tears like dew drops, when the preacher ned half around from the book-board, threw himself a little back, sing his hands and his eyes, and in one of those exclamations for which was inimitable, said: 'Oh, Dobbins! dost thy sainted spirit this day ness our feeble efforts to honor thy sacred memory? Art thou with man that returned and smote the waters of Jordan with the mantle, ing, Where is the Lord God of Elijah? Every spirit felt subdued ore him, and for thirty minutes more he lifted them up and down at will, no man resisting him. Brother Webb was at home on all such asions as this, and really the character of his mind and of his feelings

the liveliness of his imagination, the symphony of his tones combined with an easy deportment in the pulpit, rendered him irresistible.

ELDER THOS. BUTLER JUSTICE is a native of Buncombe (now Henderson) N. C. Born July 17, 1813. He professed conversion in May, 1835 and was baptized in August following. Was licensed to preach the 1st of August, 1840, and was ordained to the full work of the ministry on June 3d, 1842. He is a nephew of the pioneer minister Thos. Justice, of the Broad River Association, who took part in its organization. Elder Justice married Miss Harriet Baily, of Henderson county, N. C., who proved to be an affectionate, agreeable helpmeet to him while engaged in the toils of life. They have reared a family of sons and daughters. One of his sons (Elder C. B. Justice) is an able and popular minister of the Green River Association, and another, Michael H. Justice, is a practicing attorney at Rutherfordton, and a Baptist. Elder T. B. Justice we believe was first a member of the Union Association, and by reason of some conflicting doctrinal views in reference to the nature of the atonement of Christ, the correspondence between the Green River and Union was disturbed for a time until an explanatory and reconciliatory conference could be assembled." In this the author was mistaken. Brother Justice was a member of the Green River Association at the time of the formation of the Union on the 31st of October, 1848, and withdrew from Mountain Creek in August, 1849, of which he was then a member and their pastor, to attach himself to the Union Association. The author goes on to say: "Elder M. C. Barnett, in his history of the Broad River Association, explains the matter in this way: 'In the constitution of the Union Association, which embraced a great part of Henderson county, N. C., there was a repudiating clause of the doctrine of election, and on that account the Green River Association refused correspondence with that body, and held charges against them for heterodoxy. It was finally agreed to by the two Associations, Green River and Union, that the whole matter should be left to a committee of six, chosen from Tyger River and Broad River Associations; consequently Elders Richard Furman, J. G. Landrum, V. Hill, D. Scruggs, M. C. Barnett, and Bro. Wm. Walker met at Hendersonville, N. C., as a committee to take it to consideration and if possible adjust the existing difficulty. The substance of the charges brought by the Green River Association against the Union Association was that of Free willism. This charge they supported by the clause in their constitution which said: 'We repudiate the doctrine of election.' "The committee to whom the matter was referred decided that before the Union Association could consistently come into correspondence with the regular Baptist Association they must strike out that repudiating clause from their constitution, This the Union Association, by their representatives, heartily consented to do, and the whole matter was settled.' Elder Justice became a member of the Green River body and remained with it until 1855 (must have been 1857) when the Rutherfordton church, of which he was a member, joined the Broad River body, and Elder Justice thereby became identified with that Association until the session of 1870, when he, with the Rutherfordton church, again identified themselves with the Green River body of which he is now a member. We have known Elder Justice as a minister and business man for a number of years. As a preacher he ranks among the ablest and most eloquent, his sermons are at all times characterized by much affection and pathos, while few excel him as an expositor of the doctrines of the gospel. He has labored for many years under a nervous affection, which greatly affects his voice, until he gets warmed up with the subject matter of the text, when his articulation is much improved and he acquits himself very satisfactorily to his audience."—Hist. Broad River and King's Mt. Associations. He was the seventh pastor of Mountain Creek and served the church for the years 1844-45-46-47-48-49. He has also served quite a number of other churches as pastor. Was Moderator of the Green River Association at the sessions of 1871, 1874 and 1880. On account of declining health he gave up all his churches—Silver Creek, White Oak and Rock Spring—in 1883 and removed sometime later from his farm in Polk county to Rutherfordton, where he and his aged companion now reside under the constant care of

their children. Bro. Justice is in his 78th year, and by reason of his age and infirmities cannot expect to remain much longer with us in the flesh. He is a good man.

McCraw, Elder James Madison, is a native of Cleveland (formerly Rutherford) county, N. C.; was born in 1823; converted in his eighteenth year and joined the church at Providence. He was chosen a delegate to the Broad River Association at the session of 1850, then a layman. In 1851 he was licensed to preach, and again represented Camp's Creek church in the Association in the sessions of 1852-53. Sometime afterward he emigrated to Texas, settled finally in the State of Arkansas, where we learn he is laboring in the Lord's vineyard with great success, having been ordained to full work of the gospel ministry by a presbytery. "We were well acquainted with Bro. McCraw, and know that he manifested great zeal in the cause of his Master while laboring among the Broad River churches, and hope he may prove in his new Western field a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—Hist. Broad River and King's Mt. Associations. It seems that Elder McCraw never supplied any of the churches of the Green River Association with the exception of Mountain Creek, of which he was the eighth pastor, and served only one year, 1852. His name is perpetuated in the church by a namesake, James Madison Lewis, who by the way is himself a first-rate man.

Elder George W. Rollins, the ninth pastor of Mountain Creek church, served us in 1853 and 1880. He was elected in 1871, but for some cause did not accept the call that year. Having written to Bro. Rollins, who is now a resident of Forest City and pastor of the Cool Springs church at that place, for information regarding his life, and failing to get any reply to our inquiries, we are obliged again to submit the sketch found in the history of the King's Mountain and Broad River Associations, which is as follows: "Rollins, Elder George Washington, is a native of Rutherford (now Cleveland) county, N. C.; born August 7th, 1828; converted in 1845; made his first appearance in the Broad River Association at its session at Buck Creek church 1850, as a delegate and licentiate from Mt. Pleasant church; was ordained to the full work of the gospel ministry iu August, 1851; was in the organization of the King's Mountain Association Nov. 7, 1851, and a delegate from the same church; preached the introductory sermon before the body in 1853; changed his membership to Pleasant Hill church and was then chosen pastor of that church, also of Boiling Spring and Mt. Pleasant; preached the introductory sermon in 1855; chosen pastor this year at Wall's and Sandy River, and appointed to prepare the circular letter for 1856, on the subject of repentance. In 1856 he transferred his membership to Sandy Run, and at the sessions of 1857-58 was chosen to preside as Moderator over the deliberations of the Association, and again in 1862-63, after preaching the introductory sermon the latter year. Elder Rollins has subsequently had honorable appointments conferred upon him by the Association, and this is only mentioned to show the estimate the brethren have made of his valuable services. Bro. Rollins joined the church in early life, and was baptized in the 17th year of his year. In the year 1851 he married Miss Melinda J. Jenkins, who has proved a loving and affectionate helpmeet to him in the journey of life. May they live together many more years happily, while laboring in the vineyard of the Lord. Elder Rollins has heretofore been a good pastor and faithful laborer in the ministration of the Word. May he still be spared to render yet more acceptable service in the cause of the Master, and have awarded him yet many more seals to his ministry. He is at present a member, we believe, of Concord church, Rutherford county, N. C., and the pastor thereof."

Elder Daniel Brown is mentioned as pastor of Mountain Creek in "Rise and Progress," as given elsewhere; but we are not inclined to the opinion that he was ever pastor of the church. The only mention made of him at any time was Nov. 7, 1812, and is as follows: "Daniel Brown presented a letter to the church, and after reading the letter received him and immediately put him to work in the ministry." On the 8th "Received Elizabeth Brown by letter" (supposed to be his wife). It is true

that Mountain Creek had no pastor at the time, but does the above, and nothing more, constitute sufficient evidence of Bro. Brown's pastorate? I can find no further record of him here or elsewhere. I do not reckon him among the pastors, but in this I may be mistaken.

ELDER DOVE PANNELL served Mountain Creek as the tenth pastor during the year 1854. He was pastor of Wall's church, then of Green River Association in 1846-47-48-49-50-51, of Holly Springs 1854, and of Bill's Creek in 1855-56. He was a native of South Carolina and moved within the bounds of Broad River Association about the year 1831, and joined the High Shoals; date of birth unknown to the writer. During the time he lived in Rutherford county he acted as a civil magistrate, and having joined the Baptist church he was licensed by High Shoals church to preach the gospel, and in 1844 was ordained to the full work of the gospel ministry by Elders J. M. Webb and S. G. Hamilton. He was chosen pastor of Bethel church, and in 1851 he was a member of the convention that organized the King's Mountain Association, and preached the introductory sermon before that body from the words 'The hour has come.' Elder Pannell having identified himself with the Kings Mountain body, was at several times subsequently chosen to preside as Moderator over the deliberations of the body, and at the session of 1852 he was appointed to write a circular letter on the subject of Election. * * * * At the session of the Association in 1860 a division of the Association took place on the subject of Temperance, and Elder Pannell became the most prominent in leadership in the secession movement. A new body or Association was organized the same year, and continued to hold annual sessions until in 1866, a reconciliation was effected by mutual concession and ever since the rival parties have been acting together in harmony. Elder Pannell, after laboring faithfully many years in the ministry, under great disadvantages by reason of the lack of early educational training, died at his home on the 26th of March, 1881, in the exercise of the gospel faith he had so earnestly preached. The Association at its session the same year noticed his demise on the face of the Minutes, substantially as above stated. He was a well-meaning, pious Christian minister, and doubtless is now realizing in full fruition the reward laid up for the finally faithful."—Hist. Kings Mt. and Br. River Associations. His letter on the doctrine of Election in 1853 is published in full in the above work, and was at that time of peculiar interest, as the Union Association was formed in 1848 upon a repudiating clause of this doctrine as given elsewhere.

ELDER B. R. DOGGETT, the eleventh pastor of Mountain Creek, served the church only for the year 1855. He made his first appearance in the Green River Association as a delegate from Sulphur Springs church in 1853; again in 1854 as a delegate and ordained minister; as pastor of Mountain Creek church in 1855; and as a delegate and ordained minister from Sulphur Springs at the session of 1856. He removed in 1856 or 1857 to Madison county, where we are told he commenced the practice of medicine by the use of herbs. Soon after his removal to Madison he attached himself to Spring Creek Baptist church, from which he was afterward excluded for heterodoxy. He afterward returned to Rutherford county, and after preaching the doctrines of the Universalist church to such congregatinns as he could gather for a time, finally became an infidel. Then, to evade the laws of his State for supposed complicity in the murder of Lafayette Hamrick, which occurred at or near a grocery kept by Doggett at that time, and possibly for violations of the internal revenue laws of the United States, he fled to Spartanburg county, S. C., where he died in 1882 or 1883. It is gratifying to learn that Doggett expressed satisfaction at the thought that he had, he believed, made no converts to the religion which he professed and preached during his last years. We also hope that God in much mercy kindly forgave whatever may have been wrong in his life before his death; and that he rests among the redeemed in the better land. In his personal appearance it is said he was by no means prepossessing. He was of medium height, very muscular, weighing about 180 pounds. His eyes were very small and were covered by prominent, shaggy brows, which forced him to throw his head well back while speaking to bring his audience plainly

in view. His education had been very limited, but he was regarded as a fair speaker.

ELDER WILLIAM HARRILL, the twelfth in the line of succession, was pastor of Mountain Creek church for the years 1856-57-58-59, and again in 1862-63. He was born on Beaver Dam Creek, then Rutherford but now Cleveland county, N. C., Oct. 1st, 1804. His education was limited to the common schools. He was married to Miss Elizabeth Bennick, Feb. 17, 1824, when only a little over 19 years of age, by whom he reared nine children to the age of manhood and womanhood. Of these Martin J. Harrill was for many years clerk of Cool Spring church, and for several years coroner of Rutherford county; and Elder H. D. Harrill, who was for four years pastor of Mountain Creek church. (See elsewhere.) He joined the church at Concord in 1839, where he was licensed to preach, 1840, and ordained to the full gospel ministry Jan. 11, 1845, by a presbytery consisting of Elders James M. Webb and Alanson Padgett, assisted by fourteen deacons. He first appeared in the Green River Association as a delegate and licentiate at the session of 1844 from Concord church, and as an ordained minister in 1845-46. In 1849 he is reported as pastor of Concord, Sulphur Springs and Cool Springs churches. It seems that his membership was transferred from Concord to Bethel church, the latter belonging to the King's Mountain, which transferred him to that body which he attended in 1847 and probably 1848. He was pastor of Bethel at that time. Again his membership was transferred to Cool Springs, of which he became pastor in 1849, and where his membership remained up to his death in 1886. He then became permanently identified with the Green River Association, and though he never occupied any official position in this body, he justly ranked among her busiest and most successful pastors. Of her churches he supplied Wall's, Ebenezer, Sulphur Springs, Green's Creek, Shiloh, Pleasant Hill, Mount Pleasant, Bill's Creek, Rock Spring, Cane Creek and Mountain Creek, besides Sandy Springs, Boiling Springs, Bethel, and possibly others of the Kings Mountain Association. He served on many important committees of the Green River, and was often sent as a messenger to other Associations. As a revivalist he was among the first of his day. A common man himself, he knew just how to reach common men. As an evidence of his success in this particular sphere, we extract from an old memorandum found in his possession after his death, and written in his own hand the following: "As I feel that I am not going to live long, I leave this to show how many persons I have baptized. The number is 1,360." His son, Elder H. D. Harrill, believes this entry only refers to his work in the Green River. If this opinion is correct, and his success was anything like so phenomenal in the Broad River, it is safe to assume that he baptized not less than fifteen or sixteen hundred persons. Of the above sixty-eight were baptized at Mountain Creek in 1857 and 1858. He gave up the pastorate of Mount Pleasant, the last church he ever supplied in 1875, on account of declining health, but immediately took charge as superintendent of the Sunday school at Cool Springs, his home church, which position he continued to fill up to and including the last Sunday he was permitted to live on earth. The next Sabbath, March 15, 1886, he was a corpse. During his last illness he was never confined to his bed a single day; but, though able to walk about the house, he had a premonition of his demise, in which he was not mistaken, and so strikingly correct as to cause much surprise. On Thursday before his death on Saturday, he sent for his son, Elder H. D. Harrill, who lived near by, and with whom, when he had come, he said he wished to make a settlement, as he would not be alive on his (the son's) return from a church of which he was pastor on Sunday. At this interview he gave directions concerning his funeral, selected the hymn to be used, "Amazing grace," &c., named Elder C. B. Justice to conduct the services, and even went so far as to direct that a plain slab, giving date of birth and death, and bearing the simple inscription, "A Sinner Saved by Grace," should be placed at his grave. It is needless to say that loving hands have fully complied with all his wishes. On the return of Elder H. D. Harrell from Pleasant Hill on Sunday, his father was no more. He had quietly crossed over the river the evening before, Saturday, March 14, 1886, at the age

of 81 years, 6 months and 13 days. He was buried at Cool Spring church, where the simple slab that marks his resting place may be seen as a constant sentinel to the remains of one of the purest and best men that ever lived. He was very unpretentious in his habits, dressed plainly, was a little below medium height and rather stooped; weight about 160 pounds. He was blind in one eye, which seemingly gave to the other a very peculiar lustre.

ELDER JOSEPH C. GRAYSON, the thirteenth pastor of Mountain Creek church, served here only two years—1860-61. So much has been said of him that our remarks can only be preliminary to what has been said heretofore. While Elder Webb was the "father," Elder Grayson may be regarded as the "stay" of the Green River Association; for God blessed the latter with many years of usefulness after the former had ceased to be. He began his career as clerk in 1841, and died as Moderator in 1884. His history is the history of the Association. After forty-one years connection with this body, the Minutes show that he was clerk four years; that he preached seven introductory sermons, and was absent on one occasion when he had been appointed; that he wrote nine of the circular letters, and was excused once on account of sickness, when only thirty-six were ever written, the custom being discontinued several years before his death; and that he was Moderator 24 years. Deacon John R. Logan, author of History of Broad River and Kings Mt. Association, has this to say of Elder Grayson: "Grayson, Elder Joseph C., was born June 13th, 1804; was baptized into the fellowship of Head of First Broad Baptist church by Elder John Padgett, March 20, 1825. About a year afterward he was appointed deacon, which office he filled till 1828, when he began to preach. Shortly after his health failed; for more than a year he was not able to travel, and preached but little in two years; his health then improved, and he exercised his gift in the church and neighboring churches till the 5th of Sept. 1831, when he was ordained to the ministry by a presbytery, viz: Elders Drury Dobbins, John Padgett and Alfred Webb. At the next church meeting they called him to take the pastoral care of the church. He served them twelve years in succession, and declined a further call. One of those years he baptized fifty-seven persons. He then took a letter of dismission and united with others in the constitution of a new church at Harmony Grove, which he served as pastor for several years. In 1844 Cane Creek church was constituted under his labors, and he was called to serve it several years. In 1857 Dysartsville church was constituted under his labors also, and he served them several years. At different times he supplied the churches at Bill's Creek, Mountain Creek, Round Hill, Crooked Creek, Mt. Vernon, Mt. Zion and Bethel, the last named 35 years. When he joined the church at Head of First Broad it belonged to the Broad River Association, and was chosen a lay delegate in 1826 to the Association which convened that year at Macedonia church. The church to which he belonged a short time afterward was lettered from the Broad River to assist in the organization of the Catawba River Association in 1828. The Green River was subsequently organized in 1841, the Harmony Grove church to which he then belonged took a letter from the Catawba and joined the Green River. He is now a member of Dysartsville church of the Green River Association. He was clerk of the Catawba Association many years, and Moderator four or five years. He was clerk of the Green River Association five years and Moderator twenty years. His manner of preaching is mostly doctrinal; to feed the church of God. He is now in the 78th year of his age, having been an ordained minister 52 years; he is now supplying three churches, to-wit: Bethel, Head First Broad and Bunker Hill. "Elder Grayson is recognized as being one of the best of men—always engaged, endeavoring to roll on the wheels of Zion by giving aid and encouragement to all the different enterprises now on foot for the spread of the gospel; he has written several circular letters addressed to the churches on important subjects worthy of preservation. * * * On 25th of January, 1827, he married Miss Eliza R. Wilson, an amiable, Christian lady, with whom he lived in tender affection near 30 years and reared an interesting family. She died Dec. 31, 1856. In 1872 (then in

his 68th year) he married Eliza Rodrick, with whom he is traveling the journey of life at the present time. To use his own language, copied from one of his letters, "his opportunities of an education were very limited; he never saw a book on English grammar till after he was married. After his wife had two children he boarded out ten miles from home and went to a grammar school. The most of his education was obtained from books by pine light, when the most of people were asleep." And yet Elder Grayson was a well educated man. The above was written and published in 1882. Two years later the Committee on Obituaries submitted the following at the session of Green River Association in 1884: "Report on Obituary.—Elder Joseph C. Grayson, born June 13th, 1804; joined Baptist church at Head of First Broad in year 1825; was ordained to the ministry in Sept. 1831, by a presbytery consisting of Elders Webb, Dobbins and Padgett, which met with the church at Head First Broad, from which time till his death he was connected with various churches in this and other Associations as pastor. At the organization of the Association in 1841 he was elected clerk, and during its history he has served as clerk of the body four years, and as Moderator twenty-one years. As pastor he baptized into fellowship of the churches of this Association 461 members. As a man he was kind, courteous and accommodating; as a father indulgent, kind and yet strict in the exercise of family discipline; as a pas-or he was faithful and zealous. His preaching was expository rather than otherwise; his counsel and advice safe and reliable. Your committee would not claim that he was perfect, because all men have more or less imperfections; but perhaps Bro. Grayson had as few imperfections as any man connected with this Association. His death occurred April 26, 1884. While his health had been feeble for several months, yet death called suddenly for him and at the close of the day his spirit passed in triumph to the final home of the redeemed. We would tender to his churches our sincere sympathy in their great loss, and to his family our heartfelt expressions with them in this the saddest of all their bereavements. Praying the God of the fatherless and the widow to vouchsafe unto them that watchcare and those blessings which will more than compensate for all earthly loss. C. B. Justice, H. Portrum, committee." Bro. Grayson represented McDowell county one year in the Legislature; was little below medium height; weight about 150 pounds; had always a clean shaven face and a benign countenance; was industrious and studious in his habits.

ELDER WASHINGTON HAYNES, the fourteenth pastor of Mountain Creek, served this church as associate pastor to Elder Wm. Harrill in 1863, and as pastor in 1864. He joined the church here Aug. 1857, where he was first licensed to preach August, 1858, and ordained to the full work of the gospel ministry Sept. 1862, by a presbytery composed of Elders Wm. Harrill, T. B. Justice and C. B. Justice, assisted by the deacons of this church. He is a native of this county and married Ann Eliza, daughter of Elder J. C. Grayson, sometime during the war. She died about the close of hostilities, leaving an only daughter, Minnie, who grew into lovely womanhood and died at Rutherfordton about two years ago. He again married a widow lady, Mrs. Osborne, a daughter of Elder Thos. Stradley, in Haywood county, with whom he is still living. Bro. Haynes was a delegate to the Association every year from his connection with this church until he removed to Haywood in 1867 or '68. During those years he served on the committees of correspondence, temperance, and others, and was sent frequently as a messenger to the Broad River, Salem, and Kings Mountain Associations, and was a delegate to the Western Baptist Convention in 1865. He was also pastor of Round Hill church in 1865-66. Since his removal to Haywood we have lost sight of him, but presume he is still engaged in the Master's work. He is now and has been for some years a resident of Buncombe county, N. C.

ELDER WM. HARRILL LOGAN, the fifteenth in the line of pastors, and who served this church from 1865 to 1870 inclusive, was born in Rutherford county, N. C., Jan. 18, 1825. His educational advantages were limited to the common schools; but being of an observing and studious nature, he has become reasonably proficient in the English language, both as a speaker and writer. He was first married to Miss Rachel E.

Morris, of McDowell county, in 1852, by whom he had born to him three children—two boys and a girl. These are all married and living. His first wife died in 1860, and he was married a second time to a widow, Mrs Mary Bagwell, at Bill's Creek church, by Elder T. B. Justice in 1861. He joined Bills Creek church by experience November 1846. There he was ordained to the full work of the gospel ministry in 1858 by a presbytery composed of Elders Wm. Harrill, A. J. Cansler and Alanson Padgett. He took charge of this church as pastor the next year, and continued his relations here as pastor until 1889, 30 years, when he was forced to give up active ministerial labor on account of declining health, much to the regret of those who had listened to his ministrations for the average life of a generation. In addition to this continued pastorate he has supplied at different periods the following churches: Cooper's Gap, Pleasant Hill, Mountain Creek, Mt. Vernon, Montford's Cove, Bethel, Bethlehem, Cane Creek, Broad River, Silver Creek, Chimney Rock, Stone Mountain, Piney Knob and Columbus. He was clerk of the Association in 1862, 1865 and 1868; preached the introductory sermon before the body in 1868; and was Moderator in 1887-88. His success as a minister has been very marked. It is estimated that during his ministry he has baptized into the fellowship of the several churches of which he has had charge not less than fifteen hundred persons, or about one-third as many members as now compose the Association—a record larger with possibly one exception (that of Elder Wm. Harrill) than any minister of this Association, living or dead, can show. In addition to his pastoral work he yielded to the overwhelming popular demand of the people of his native county in 1868, and was elected to the Convention of North Carolina, which gave the State the first constitution after the close of the war. As a companion Bro. Logan has always been affable and pleasant; as a preacher earnest, plain and fearless. The smart Alecks and Dolly Vardens of his congregations soon learned that when in his presence they must either demean themselves properly or submit to rebukes that would almost make the devils themselves quail. One, and we believe the principal element of his success lay in the complete mastery he exercised over his audiences. The people were afraid to do wrong in his presence. In Dec. 1889, he gave up all his charges by the advice of his physician, who told him that he must either quit active ministerial work or die. This course at first seemed to be too much for him, but he was obliged to succumb to the inevitable, and his life work, which has been alike honorable to himself and especially advantageous to the church, seems now to be forever closed. We join his many friends in extending to him our sympathy in suffering, and indulge the hope that his life may be prolonged many years to his family, and his advice to the churches which he has so long and so faithfully served.

ELDER CARR BAYLUS JUSTICE, the sixteenth pastor of Mountain Creek is the eldest son of Elder T. B. and Harriet Justice, and was born in Henderson county, Nov. 4, 1836. He was pastor of this church from 1871 to 1882 inclusive. In addition to his common school education he attended Rutherfordton Male Academy for some years under the tuition of Prof. Chas. H. Chapin, Lafayette Twitty and Jas. O'Hanlon, where he obtained a good English education. He was married at the age of twenty, 1856, to Miss Eliza A. Higgins, of McDowell county, by whom he has had born to him eleven children. Four of these are dead, the eldest son having died very recently. He joined the church at Providence, then of the Union Association in 1851 or '52, and was for a time clerk of that church. By the union of this church with Mountain Creek he became a member of the latter May 1857, but was dismissed by letter in July following, and soon thereafter joined the church at Rutherfordton. Later we believe he became a member of Montford's Cove church, but after a short time returned again to Rutherfordton, where his membership now is. He commenced the active work of the ministry in 1859 without the usual form of license, believing as he did that there was no scriptural authority for the practice. He was ordained at Rutherfordton by a presbytery composed of Elders Wm. Harrill, W. H. Logan and T. B. Justice, May 17, 1862. During his ministry he has exercised the pastorate of Smyrna church in the Catawba River Association, Liberty of the Union, besides

Bethlehem, Mt. Carmel (now extinct), Harmony Grove, Dysartsville, Round Hill, Montford's Cove, Pleasant Hill, Cool Spring, Floyd's Creek, Columbus, Marion and Rutherfordton, of Green River Association. Of the latter body he was clerk in 1866-67-69-70-71-72-73 and '75; and before which he preached the introductory sermon at the sessions 1873, '75, '81, '83, '84 and '89; and quite a number of the Associational missionary sermons. The subject of Missions is the one ruling thought of his mind. Take this away and Elder Justice I verily believe would quit the ministry. It is in all his sermons, in all his hymns, in all his prayers, in all his thoughts. The proudest recollection of all the acts of his life is that he baptized in the fellowship of Floyd's Creek church Elder Geo. P. Bostick, now a missionary in China. For his zeal in this particular line he was honored some eight or ten years ago by the Baptist State Convention to a position on the Foreign Mission Board, which he has held uninterruptedly ever since. He generally attends the Baptist State Convention, no matter what the sacrifice, and its next meeting at Shelby is largely due to his wise co-operation. He is an earnest and zealous worker in his Master's service, and is regarded by all as being among the wisest and ablest ministers of the Green River Association. Being yet in the prime of life, we are justified in the hope that there remains to him many coming years of usefulness to his church.

ELDER H. D. HARRILL, the seventeenth of the Mountain Creek pastors, was a son of Elder Wm. Harrell, and was born in Rutherford Co., N. C., Aug. 20, 1842. In addition to his common school advantages, he attended Oak Grove Academy for some time. He volunteered in the beginning of the war and was attached to the 16th N. C. Regt. and went through four years of the most sanguinary part of the struggle. To persons having any knowledge of this part of our country's history, no higher honor can be conferred on any man's patriotism than to say that he belonged to the 16th N. C. Regiment. Returning to his home after this unfortunate episode with nothing save his character as a patriot, he joined the church at Cool Spring in Aug. 1865. Not quite a year later he was married to Miss Martha B. King, April 22d, 1866, by whom he became the father of seven children, four only of whom (two boys and two girls) are now living. He was licensed to preach at Cool Spring March 25, 1870, and ordained Feb. 17, 1872; has served as pastor, Cane Creek, Mt. Lebanon, Mt. Vernon, Mt. Zion, Walls, Floyd's Creek, Cool Spring, Pleasant Hill, Piney Knob, Montford's Cove. He is now preaching to five churches, Bethlehem, Camp Creek, Dysartsville, Round Hill and Pleasant Grove, and has baptized to date 805 persons. He was first a delegate to the Association from Cool Spring church in 1870, and again in 1871, when he is marked as a licentiate. In 1872 he was put on the committee on temperance. The report is given to show the sentiment of the Association on this subject at that time: "We believe the making or using as a beverage of ardent spirits to be unscriptural and sinful and would advise the churches composing this Association to discontinue it in all its forms. Ministers should preach against it, showing the evil results that invariably follow a course of intemperance. No minister should be called to the pastorate of a church unless he is an advocate of the principles of temperance in their stringent sense. Nor should a minister continue with a church as her pastor after having faithfully labored by precept and example to enforce the principles of temperance, and failed. A great deal of the intemperance now prevalent in the country might have been avoided had the ministry been as faithful in rebuking the evil as God's Word requires them to be. J. W. Morgan, chairman." He was appointed on the Board of Missions in 1873, and was made treasurer, which position he held until 1882. At this session the entire board was changed; he was again put on the board in 1886, and at last session 1889; he was appointed a delegate to the Baptist State Convention in 1874; he was clerk of the Association in 1874 and '76, and preached the introductory sermons at sessions of 1878 and 1886. A difficulty arose between Elder Harrill and one of the members of Cool Springs church in 1887, with which the Association had something to do in 1888. This was settled by a committee in November of that year. Bro. Harrill is

punctual to a fault; whatever his other faults may be, he is always at his appointments; he is an earnest, faithful and zealous minister, and from the record he has made in the past, it is safe to predict that he will be a worthy successor to his sainted father, who was universally beloved by all with whom he ever came in contact.

ELDER TOBIAS BRIGHT, the eighteenth and present pastor of Mountain Creek church, was first called to the pastorate in 1888, since which ttme he has continuously served the church until the present, and has been called and accepted the work for the coming year, 1891. He was born in Spartanburg county, S. C., Nov. 3, 1845; his father removed to Madison county, N. C., in 1854. Prior to his marriage to Miss Cynthia E. Case, of Buncome county, May 23, 1865, his education was such only as he could obtain in the common schools of the country, and his wife taught him his first lessons in English grammar. His first wife died at Marshall, Madison county, N. C., in 1875, and he was again married to Miss E. J. Hampton, of Buncombe, May 3d, 1878; he joined Mt. Pleasant church, Madison county, in 1862, where he was first licensed to preach in 1868; he afterward became a member of Fork of Sandy Mush church, where he was ordained in 1871; he supplied the following churches at different periods, west of the Blue Ridge: Mt. Pleasant, Piney Grove, Spring Creek, Turkey Creek, Ebenezer, New Found, Bethel, Zion Hill, Pleasant Grove, Burnt Creek, Avery's Creek, Mill's River, Little River, and Green Mountain. Besides these he did Missionary work for the New Found Association three or four years, and revival work in portions of Tennessee and in Clay county, Ky. A short time after his second marriage the deficiency in his education became so painfully apparent to him that he removed with his wife and six children to Hendersonville, N. C., and entered school at Judson College as a classmate of his own girls. He continued here in school one year and three months, when he accepted the agency of the Board of Education of Western Baptist Convention. After one year's labor among the churches in the interest of Judson College, he removed to Polk county and accepted the pastorate of White Oak, Silver Creek and Rock Spring churches in 1883; he removed to Forest City some two or three years ago, where he still resides. His present field is Mountain Creek, High Shoals, Henrietta and Waco churches. He was Moderator of the Association at its session at Round Hill in 1884. Although Bro. Bright has been identified with the Green River Association for only a comparatively short time, he has already won the character of a busy and zealous worker in his chosen profession. As a pastor he puts himself very often to great inconvenience to visit the poor, the aged, and the sick of his churches. As a preacher he ranks among the best, and as a revivalist he is superior to many.

SOME ADDITIONAL FACTS AND REFLECTIONS.

THE UNION ASSOCIATION.

This body, notwithstanding the fact that it was guilty of some irregularities in the reception of members, is entitled to the credit of being in advance of the Green River in Missionary enterprises. During the nine years of its existence it never ceased to foster this department of Christian work. Elder T. B. Justice, who it will be remembered carried off thirty-four of the members of Mountain Creek in August 1849 to join his new organization, has the credit of introducing the first Missionary resolution before the separation in the Green River at the session of 1845; and Elder James Blythe, who was regarded as the father of the new Association, had been removed by the Green River by being chosen to preach the first Associational Missionary sermon in 1846. All honor to these consecrated fathers in the ministry, both of whom are still living, for inaugurating among us the one issue of all issues the greatest—that of sending the gospel to heathen lands.

Providence Church, the "renting" branch of Mountain Creek, was supplied from its organization in 1850 till 1857 by Elders T. B. Justice and L. M. Berry. The clerks were C. B. Justice, Wm. Johnson and D. D. Walker. This church was annually represented during its existence in the Union Association.

The doctrines of election and of free grace do not antagonize. and the differences have been, we hope, settled for all time to come so far as the Baptist churches are concerned. The belief of predestination upon the one hand and of free grace upon the other can only be made to harmonize by the candid admission that God's ways are not man's ways, and that what seems dark and mysterious to us here will be made plain in the great hereafter, when the "great mystery of Godliness" shall be fully made known.

Temperance is one of the unsolved problems that is still vexing the churches of to-day. The discussion on this issue began in the Green River in 1852, since which time many opinions, many resolutions and reports have from time to time been adopted. In the beginning of these discussions the secular government had nothing to do with the traffic: but these relations have been changed, and the Government derives much of its revenue from this source. Bonded and other officers are placed by secular power over this part of the governmental service. Members of Baptist churches frequently engage in this service. The "so far and no farther" line is the point to which all true churches wish to go. This point has not been fully defined and agreed upon. The author of the Constitution of the Federal Government, Thos. Jefferson, admitted that he obtained the leading principles of this document from a Baptist church near Monticello, Va.; and though in this sheet-ahchor of our people, as a nation it was intended that all should have equal rights before the law, it is now a question as to which, the Government or the Church, our communicants shall yield obedience. At one time in the history of Mountain Creek it was not thought proper for any church member to accept any public or private office whatsoever under the laws of either the State or the United States. This objection was after a time waived, and members were allowed to hold office. Now again the question arises What kind of office? If civil or military, in the general acceptation of these terms, no objection will be made, though the duties involved may require the taking of a human life; but should such civil office pertain to the making or vending of ardent spirits, it subjects the member so engaged to censure and exclusion. Judicial and executive officers are not amenable to church laws for legal acts in office; but makers, venders and retailers of intoxicating liquors must answer for premeditated crimes against society and the church. This seems to be the present tendency, and Mountain Creek comes to the front by declaring non-fellowship with all persons exercising any functions of office connected with legalizing the liquor traffic, and disallows its members to sell any farm products to distillers or their agents. This may be regarded by some as an abridgement of their personal rights as citizens. But in our opinion the church is or should be superior in its mandates to all secular law. We cannot serve "God and Mammon." If the Government is right the Church is wrong, and if the Church is right the Government is wrong. It becomes a question of citizenship. We are either component parts of a Church the objects of which are spiritual, or subjects of a Government the objects of which are secular. May God give us wisdom and understanding to fully do our duty and to settle soon and forever this question.

Open Communion is another issue that all true Baptist churches will soon be called upon to settle. The Northern churches are already engaged in this fight and the Southern churches must soon meet it. Rev. Charles H. Spurgeon, than whom no greater divine is now living, is an open communionist. The adoption of this creed will invalidate the great landmark of our distinctive principles—baptism by immersion—and accept other modes as valid.

Missions are on an upward tendency and will continue to grow. In this we carry a long-suppressed truth to the front—

"Truth crushed to earth will rise again,
For the eternal years are hers;
While Error wounded writhes in pain,
And dies amid her worshipers."